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ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
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President A. W. Ivins, Richard R. Lyman, James E. West and a number of other prominent scout leaders

During the recent visit to Salt Lake City, and Utah, of Chief Scout Executive James E. West, of the Boy Scouts of America, he was asked as to the status of troops of Boy Scouts formed by different religious denominations. In answer he said: "A scout is reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion. Because of the deep concern in the religious instruction of the youth of America, we have very definitely advocated the troop being organized in connection with the church, so that there might be given to the boys of that troop all of the influence, all of the traditions, which stand back of that church."

With this instruction coming from the chief executive officer of the Boy Scouts of America, our Latter-day Saint leaders in Scouting should not hesitate in giving our manual lessons to their scout troops. If there are boys in our troops who are not members of our Church they should be encouraged to join a troop of scouts which finds its home in the church of the faith of the boys' fathers. If, however, because of companionship, or because there are no other scout troops in the neighborhood, boys of other faiths join our troops, their fathers' permission should be obtained in order that there may be no misunderstandings in relation to our manual lessons associated with our scout troop meetings.—*Oscar A. Kirkham.*

The Easter Lily

O lily dear! Oh, wondrous choice
Of all the flowers sweet!
With beauty rare you proudly stand,
The Easter morn to greet.

Your tender life—oh, happy thought—
With Christ's it doth compare;
Who lived, who died, who lives that we
His heavenly joys might share.

Your glossy leaves like steps they rise
Along your graceful stem,
Then at the top, in purest white,
Unfolds the flower gem.

So was the life of Christ our Lord,
As step by step he rose,
Until in strength of love most pure,
His mission did disclose.

O lily dear! your fragrance sweet,
Your gift, you freely give;
So on the cross the Savior gave
His life that all might live.

Oh, blessed resurrection morn!
O promise, sacred, sure,
That life again in perfect love,
Forever will endure.

Carrie Tanner

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A Modern Study of the Resurrection

By Professor N. L. Nelson

"I am the Resurrection and the Life: he that believeth in me, though he die, yet shall he live."—John 11:25.

Next to celebrating the birth of our Savior, there could be no commemoration more appropriate than that of his resurrection. The dates of both events were fixed arbitrarily by the Catholic church through the supposed need of Christianizing two noted pagan festivals: the Yule-fest of Scandinavian mythology, and Easter-tide, a spring festival in honor of a Saxon goddess. Both of these epochal dates in the life of Jesus presumably fall in April; his birth on April 6, and his resurrection on the Sunday following the feast of the Passover, our present Easter Sunday, which varies from March 22 to April 25.

It is not without significance that Christ's coming to earth and his return to the Father, both of which events resulted in new spiritual life to man, should fall during a season when nature is passing through her annual resurrection and new growth, new beauties of form and color, new prophecies of a glorious fruitage, have come to sleeping mother earth.

During the last century, however, the concept of the resurrection as it affects man has undergone a profound modification in many Christian churches. Instead of a reuniting of the disembodied spirit with a new immortal body of flesh and bone—"as ye see me have" said Christ—the resurrection is now conceived to be completed at the moment when the spirit is released from its earthly tabernacle.

This view has been adopted probably to escape the apparently insuperable difficulties connected with the Bible view,

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and also perhaps because modern spiritualism demonstrates that the released spirit is a body as real and tangible in the spirit-plane, as is the earthly body here and now.

Such a conception, moreover, while it cannot be sustained by scripture, does nevertheless fit admirably into Paul's classic description of the great change which comes to the body; viz:

"It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body there is also a spiritual body. So also it is written: The first man Adam became a living soul; the last Adam became a life-giving spirit. * * * The first man is of the earth-earthly; the second man is of heaven."¹

Now while the Latter-day Saint elder may abundantly marshal passages to overthrow this modern conception, yet for his pains he will have tumbling about his ears the agelong contradictions between what science and common sense seem to teach on one side, and what holy writ declares on the other.

Let us, however, nothing daunted, try to think our way through this mystic jungle until we shall see daylight all along our pathway, for surely any contradictions between the natural and the supernatural can be only apparent, not real, if both are true.

The very first difficulty occurs in the passage quoted at the head of this article, wherein Jesus says, "I am the resurrection and the life." The resurrection must be regarded as an *effect*—a tremendous effect; and whatever the *cause* may be, it must be conceived as wider, deeper, more potent than that, for instance, of the sun, since it applies to organic changes in a million-million souls now waiting behind the veil. How, let us ask, is it possible for Jesus Christ, a limited personality, the resurrected and perfected Man, to be so widely distributed and so universal a Power as is implied in the words "Resurrection and Life"?

Now it is evident, by a score of passages, that the Lord desires us to enlarge our conception of Him in just that way. Read, for instance, verses 6 to 13 of section 88, Doctrine and Covenants, wherein the spirit of (84:45-6) Christ is said to be "in all things and through all things, the light of truth;" the light and the power of the sun, the moon, the stars, and the earth; "the light that quickeneth our understanding; the light which is in all things, which giveth life to all things, and is the law by which all things are governed—even the power of God."

If man can conceive Christ as being all this, it will not be difficult to understand how He can be the effective cause behind the resurrection. It would mean, however, that Christ

¹1 Cor. 15:42-47. R. V.; Doc. and Cov. 88:27, 28.

must be conceived as an infinite power, a power co-extensive with the universe, and the very quintessence of its eternal energy.

Let us realize, moreover, at the start, that the thoughtful man and woman of today—the man and woman educated to perceive how God creates, and how he controls, the forces of life in the world of nature—needs just such a conception of Jesus—or rather of the power called Christ which Jesus wields—in order to have a living, virile faith in the resurrection.

Time was among the Latter-day Saints when the *hey presto!* superstition of how the long sleep is to be brought to an end, was widely prevalent: the notion embodied in the blowing of a trumpet, followed by the gaping of graves, and the rising of the “sheeted dead,” gasping for breath and shaking the dust out of their hoary locks! But it is safe to say that no one has really ever had faith in such a conception—at least not the kind of faith advocated by Latter-day Saints; for to have such faith, the human mind requires that *causes* shall ever seem adequate to *effects*.

If this article shall help create such a real faith in the resurrection, shall help take the *how*, *when*, and *what* of the resurrection out of the realm of mystery, so that our young people, trained as they now are in scientific thinking, shall give this epochal event in our psychic progress the same full-hearted credence that they give to the recurrent phenomena of nature, then it will have been worth while to disturb the cut-and-dried conceptions still lingering among us from sectarian theology.

As a beginning, then, let us consider that splendid analogy of the resurrection, already referred to, which is just now taking place over the whole northern hemisphere. No one finds unbelievable, or even strange, this universal awakening of the vegetable life that has slept through the long winter; simply because (1) it has happened so often before, and (2) we perceive that the cause of it, viz, the diffusion of light and warmth from the sun, is co-extensive with the effect, and exactly proportional to it.

But suppose we had never actually seen the return of spring; that we had seen only the death which takes place during every autumn and winter. And then suppose some man—even a man claiming divine power—to proclaim, “I am the resurrection and the life of nature; whoever believes in me shall behold again the grass and the flowers.” Do you see now, measuring the apparent littleness of the man against the bigness of reanimated nature, we should doubt his power to bring it about?

In order to create a similar trust in so mighty an awaken-

ing of spiritual life as the resurrection, it also must seem to have behind it, not merely the word of command of the risen Redeemer, but also the application of a power co-extensive with the universe—"the power which is in all things and through all things, which giveth life to all things—even the power of God who is in the bosom of eternity."

On the other hand, we must not fall into the error of Christian sects in general, to whom God is merely an unembodied essence; for the very opening revelation of Jesus to our dispensation was to teach mankind that this universal spirit of life interwoven with all things resides for executive purposes in a definite Personality—God the Father, and is delegated, so far as our earth is concerned, to another definite Personality—Jesus the Christ—which Christ not only created the world, but also controls it down to so small a thing as the falling of a sparrow. In other words, this Power—which is "in all things, through all things," which constitutes the "life and cause of all things," and is consequently the power behind the resurrection—this Power stands evidently for the Christ-aspect of the man Jesus. It is what the Savior referred to in himself when He said, "All power is given me whether in Heaven or on earth." It is probably what we mean by Priesthood, the fulness of which is Godhood. It is Christhood or the power that saves, develops, exalts, glorifies.

Now while these two aspects, the God-power and the Being who wields it, are forever one and indissoluble in Jesus—nay, we may well suspect that as mortals we can know the nature of the first only as it is dispensed to us by the second—yet in order to have a living, virile faith in the resurrection, it is well also to remember that Christ is not merely a man, but a man clothed with a universal Power; a Power which saturates the universe and vibrates through all created things, and which in its wider aspects is the cause of all things (see John 1:3, 4); or to quote again from modern revelation, it is "the light which is in all things, which giveth life to all things * * * the law by which all things are governed—even the power of God;" but which, in its more limited or purely religious aspect is Life—that is to say, eternal Life, or "the life which is the light of men;" and one aspect of this Life or light is the resurrection, or power which conquers death; in short, it is that divine something invested in Jesus, which makes of the son of Mary the Redeemer, the Savior; Christ is the power that saves and restores—the "power of God unto salvation."

Let a person once know the reality and universality of Jesus as the Christ or as Christhood—a thing possible to man only as he is born anew (see John 3:3), and it is easy to have

faith in the resurrection. But without such a testimony, no other concept in man's eternal course of being is so hard to believe; for the lesson taught by what we falsely call death is overwhelmingly negative:

"Out, out brief candle," says Shakespeare. "Man's but a walking shadow, a poor player that frets and struts his hour upon the stage, and then is heard no more." And long before Shakespeare, indeed, over 3000 years ago, the same pessimistic idea was put into these words: "For that which befallerth the sons of men befallerth beasts; even one thing befallerth them: as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no preeminence over a beast; but all is vanity." (Eccles. 3:19.)

And yet, whenever during the ages the "light of Christ" has illumined man's soul, this sublime truth of the resurrection has stood out bright and clear along with the other concepts in the plan of salvation.

"Though after my skin worms destroy this body," exclaimed Job, "yet in my flesh shall I see God." And to revive hope in Israel, who had lost faith in a resurrection, saying, "Our bones are dried, our hope is lost," the Lord led Ezekiel to a valley filled with the bleached remnants of men, and commanded: "Prophesy upon these bones, and say—Behold I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live." And the Prophet adds: "So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."²

In spite, however, of such glowing testimonies, want of faith continued in Israel; so that an entire sect, the Sadducees, made specific denial of a resurrection the cardinal tenet of their religion. The time arrived at length when this glorious hope was to receive actual demonstration in the resurrection of Jesus. Yet even thereafter, and in the very ranks of the Church founded on this sublime truth, there were doubters. And to them Paul addresses himself in the first epistle to the Corinthians:

"How say some among you that there is no resurrection of the dead?
* * * We have testified of God that he raised up Christ: whom he raised not up, if it so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most pitiable."³

²Ezek. 37:1-16. Read the whole passage. As an exposition of the *fact* of the resurrection the picture is sublime and comforting. But whoever finds in it also the *manner* of the resurrection may get into difficulties.

³I Cor. 15:12-19. The writer avails himself of the Revised version, when the meaning seems clearer.

Do you perceive how vital Paul makes the doctrine of the resurrection?

It is conceivable that the saints so sharply reprimanded may have admitted that Christ himself was resurrected, being the Son of God, and yet have denied the same glory for sinful humanity. Paul sets forth therefore, (1) that Christ's resurrection was not 'an individual miracle, but a typical example in the scheme of salvation, and was brought about to create a saving faith in mankind; and (2) that if this doctrine should be proved false, then the entire plan of salvation falls to the ground.

Nor is it difficult to follow Paul's reasoning: Salvation implies eternal progress; to be barred at any stage along the line, is to be damned—as effectually and in like manner as a stream would be, if shut off by a dam. Thus were the sons of perdition damned by not winning for themselves a second estate: so should we be damned by not being able to move onward and upward from the spirit-world.

Since, then, our salvation depends upon the fact of a resurrection, let us briefly go over the objective evidences for it. Take first Paul's testimony concerning Jesus: "That He was buried, and that He rose again the third day according to the scriptures; and that He was seen of Cephas, then of the twelve; after that he was seen of above 500 brethren at once; of whom the greater part remain to this present [A. D. 59], but some are fallen asleep. After that He was seen of James, then of all the Apostles; and last of all He was seen of me also, as of one born out of due season."

Paul mentions only five 'appearances of the risen Savior; but the gospels enumerate ten before his ascension, and one—to Paul—afterwards. And altogether there were over five hundred witnesses of the fact. Moreover, these visits occurred at intervals during forty days, and under circumstances which involved the senses of seeing and hearing, and in some instances touch. It is impossible therefore to doubt the fact of Christ's resurrection.

Consider next that these witnesses lived after the event, some of them for three quarters of a century; also that, although it was a period of the utmost recrimination and persecution, yet the enemies of the Church did not find a single witness breaking down, showing collusion, or contradicting his testimony. It is not probable, therefore, that there could have been any error; Christ was really resurrected, the first fruits of an eternal principle of salvation.

But Latter-day Saints have still further proof. The Book of Mormon adds its testimony of the risen Redeemer, as do also many witnesses during the present dispensation. Moreover, this latter-day testimony extends to others besides Christ.

The first resurrected being to appear to the youthful Prophet, after the Father and the Son, was Moroni, whose mortal life was passed on this continent only a few centuries ago. Next came John the Baptist, who conferred the Aaronic Priesthood upon Joseph and Oliver; then Peter and James, evidently resurrected beings, who were associated with John the Revelator, a translated being, in conferring the Melchizedek Priesthood; then came Moses, Elias, and Elijah, resurrected or translated beings, who in the Kirtland Temple, April 3, 1836, delivered the keys of their respective dispensations to the Prophet.

Associated with this last thought of the resurrection is a vivid incident in my own life. In 1887, thirty or more of us missionaries were returning from the Southern states; and President John Morgan, who was with us, had arranged for a private car. Here three times a day we held services, singing, prayer, and preaching. One sermon in particular is memorable. It was on the resurrection, and President Morgan closed with these words: "Brethren, if you are able to receive it, the resurrection is going on now."

The thought occasioned only momentary surprise; especially when we recalled the great number of resurrected beings who have figured in the launching of our own dispensation. Not only is the resurrection now going on; it has probably been going on since Jesus broke the bonds of death and the grave.

It is only by considering the resurrection as continuous, that we can conceive it as part of an organic whole which we call the Plan of Salvation. Birth in heaven, preexistence, mortal birth, mortal life, death, after-life existence—are they not all organic links in a lengthening chain; events interwoven by eternal causes and effects? Why then should there be a halt at the next step? Must we not consider the resurrection, not as something arbitrary, spectacular, dramatic, or climacteric, as is often done; but rather as the inevitable and logical outcome of all the previous steps? If this thought is correct, then our turn to be resurrected will come when we grow ripe for the advanced life to which resurrection is the door.

And now shall we permit ourselves to ask *how* the marvelous event will be brought about? Only if we are willing to bear in mind that in doing so we enter upon purely speculative ground. However, if intensity of interest is ever a justification for wondering and pondering, then we have reason for venturing to feel our way to the answer of this question, with whatever wisdom we may possess. For which of us has not given heart-pledges to the grave? Which of us does not look, sooner or later, for his own summons into the valley of the shadow of death?

Let us, first, then, get fairly before us the essential factors of the question. Whenever we think of the resurrection we are likely to picture the grave as containing the sum total of our problem. But only a fraction of the dead ever get into graves, and of those that do, how many remain for even a hundred years where they were reverently planted?

Where today are the millions of bodies overwhelmed by the flood? The millions that later swarmed the valleys of the Euphrates and Nile? Nay the billions that have returned to mother earth every century for thousands of years?

Man seeks to protect his dead against the relentless forces of life, but all he gets for his anxiety is a brief delay. Essentially what happens to the mortal tenement of the beast and the tree, happens also to man; just as a certain text in Ecclesiastes tells us. They all disintegrate into gases and fertilizers, which are then promptly re-incorporated into new forms of life.

It takes a little courage to face this grim fact, yet when we do face it, how beautiful it becomes! Death endlessly re-woven into life! Instinctively we recall Whittier's fine lines:

"For Life is ever lord of Death,
And love can never lose its own."

Moreover, by contrast, what a charnel house our fair world would soon become, were this beneficent law not in constant operation!

Consider as a typical illustration the case of Roger Williams, first apostle of religious liberty in America. When he passed on, his devoted followers planted an apple tree above his grave, and for a century and a half it remained a living shrine to thousands of religious pilgrims from all over the world, many of whom ate of its fruit. Finally when the tree too died, the good people of Rhode Island considered it a fitting time to collect the ashes of their moral hero, and place them beneath a more enduring monument. But the apple tree had anticipated them. Nine-tenths of his body, the moisture, had long ago been liberated into the blue of heaven through its leaves, and as to his dust, the diggers found on breaking through the mouldering casket only a whorl of hungry roots; whence arose the conundrum, "Who ate Roger Williams?"

Life always finds its way, sooner or later, to the hiding place of death. It was the recognition of this beautiful law that led the beloved "poet of the Sierras" to meet his fair antagonist more than half way, and with a smile on his face; for he directed that his body be cremated and his ashes be scattered from a high peak to the four winds of his native state.

Here was probably his reasoning: "Ninety-six percent of

my body is water which the furnace will immediately set free to mingle with the clouds; the rest of me is plant-food, the 'dust of the earth' which I have gathered from the living forms of life. If this dust shall help invigorate the roots of the flowers I have loved so long, and at the same time the over-hanging cloud shall distill its part of me to refresh their glorious petals, how could I ask a more delightful passage to the great Beyond?"

In contemplating which thought, the reader may well ask, "What poem written during his life was more eloquent than that enacted at his death?"

Our problem now narrows itself to two questions:

First, Will it be more difficult for the Lord of Life to find new spiritual bodies for Roger Williams and Joaquin Miller. than, for instance, to resurrect that Pharaoh whose mummy is still intact enough to be photographed? Let the reader answer this question for himself.

Second, Wherein resides the potentiality of being resurrected: in the body that disintegrates to be interwoven again and again into new forms of life, or in the substance and texture of the spirit which lives on? Let us suggest the answer to this question by asking another: Wherein resides the potentiality of a new life: in the yellow leaf that flutters to the ground to be changed to mould, or in the bright new bud which is left behind on the tree?

Our consideration of the foregoing factors of life and death enable us to reach with some degree of probability the following conclusions: In the first place we may say with much confidence that the resurrection will be a *natural* process. All life teaches that there are no other processes in God's economy, however mechanical man's ways may be by comparison. Take for instance the event which opens the door out of pre-existence into earth-life—our human birth. To us it has become utterly commonplace and matter-of-fact; yet to spirits unborn may it not seem as inexplicable and difficult of belief as is the resurrection to us?

Indeed, looked at rightly, that is to say, through revelation of the spiritual side, and through the discoveries of science on the material side, what event could be more marvelous? A microscopic cell fertilizing an infinitesimal ovum, then dividing and subdividing, billion-fold, till it produces a full-grown man! Out of the dust of the earth, too, as was Adam; but dust refined through the flowers into honey, the grasses into milk and flour, and through a thousand other of nature's laboratories into human food!

Why should we not believe that our celestial body will be built up organically, atom by atom, from spirit-elements pro-

duced in the celestial world? in a way, if not similar, at least analogous to that in which our mortal bodies are drawn from the natural world? At any rate, such is the suggestion made by St. Paul:

"But some one will say, how are the dead raised, and with what manner of body do they come? Thou foolish one, *that which thou thyself sowest is not quickened except it die—thou sowest not the body that shall be—but, [like unto] a bare grain, it may chance of wheat or some other kind: God giveth it a body as it hath pleased him, and to each seed a body of its own.* * * *. It is sown a natural body; it is raised a spiritual body."⁴

What more perfect analogy of a natural resurrection could we have than this? Something passes, truly, from the dying kernel into the green stalk of wheat—the soul of the dying kernel, as it were; but the new kernels are not formed from the old body, but are drawn from soil and air and sunshine. Will not the immortal tabernacle probably be drawn in a similar way from the spiritual laboratories of an immortal world?

Those passages like Ezekiel 37:12, where the Lord says, "I will open your graves and cause you to come out of your graves," can hardly be taken literally; since only a fraction of the world's dead have ever been put into graves, and the last traces of all buried bodies are soon gone, by reason of their transmutations in the laboratories of nature. As before intimated, it is probably the *fact* of the resurrection rather than the *method* which is here set forth.

And if it be asked why God chose this particular imagery, the answer is that in communicating any mystery to man, God is conditioned by man's range of interpretation. To have spoken to ancient Israel in terms of the modern scientific world—such as are being used in this article—would have been tantamount either to conveying no message at all, or one of utter confusion.

At this point it may be well to think ourselves into line with a notable interpretation by the Prophet Joseph Smith, reiterated years after by President Brigham Young, who maintained that howsoever the natural material of one body may disintegrate and be incorporated into another, there is in man's tabernacle an essence which never enters into any other being,

⁴Acts 15:35-38. Revised Version. The words in brackets seem obviously necessary in this comparison between what happened respectively to the kernel of wheat planted and the body laid away in the grave. It may be objected that the seed which succeeds the seed, is posterity. True enough, looked at from one angle; but for Paul's purpose of showing how the immortal body is to come, it serves equally well to shadow forth the resurrection.

but awaits the resurrection to be builded back into the body from which death has released it for a time.⁵

The Prophet does not deny that the water of our bodies is water; the lime, lime; the carbon, carbon; and so on of a score of minerals. Nor does he deny that these elements act in nature precisely like identical elements found elsewhere. His idea, as I interpret it, is that behind and beneath these mortal substances is a spiritual entity which once having been specialized to a given ego, remains individualized in God's infinite store house, awaiting the call of the resurrection to form the new immortal tabernacle.

This great thought will be better understood when we consider the kind of body our Savior had after the resurrection. It was indeed of "flesh and bones" as he declared; but what kind of flesh and bones is that which passes through solid substances, like doors or walls, and which at one instant can be seen and felt on the mortal plane, and at the next, becomes invisible? To build up a resurrected body of this type, that is to say, a spiritual, immortal body, would require something like that very essence or entity of which the Prophet Joseph and President Young speak.

But why quibble over so refined a detail as this? Sufficient for us to believe that our Father who found a natural way to give us our mortal bodies, will find a way—quite as natural and inevitable, to give us our new spiritual bodies.

If then our faith can once accept this beautiful thought of a spiritually organic resurrection, it will forever set at rest all doubts and quibbles as to the kind of bodies that will be resurrected; whether crippled, aged, decrepit, deformed, weakly, sickly, demented bodies shall rise, because such were laid in the grave; also it will set at rest all other questions such as Job's, of worms consuming the body, or sharks, or the roots of trees, or other vegetable life, such as must quickly happen to the recent terrible plantings in the shallow trenches of Europe; for if the new body shall grow naturally out of some dormant bud of a previous life hidden as it were, in the very texture of the spirit as it goes unto the spirit world, there is no reason to suppose that the new body will be affected by the mere accidents

⁵At a conference, April 6, 1843, at which President Brigham Young was present, the Prophet Joseph Smith spoke as follows to a remark of Elder Orson Pratt that a man's body changes every seven years:

"There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have a testimony that God will raise us up, and he has the power to do it. If anyone supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken."—*History of the Church*, volume 5, page 339.—*Editors*.

or congestions of that previous existence; any more than a plant which springs anew from the root, should be fated to repeat last year's accidental deformity.

But more fascinating, perhaps, than even the *when* and *how* is the *what* that will be resurrected. Here, fortunately, we are on safer ground. "Whatever principles of intelligence we attain unto in this life," says Joseph Smith, "will rise with us in the resurrection."

Note the fact that he does not say whatever *knowledge* we attain to, will rise with us; only such knowledge as shall have been transmuted into power; in which case it has ceased to be knowledge and has become character or intelligence.

This is precisely what our knowledge of psychology should lead us to expect. Facts not apperceived cannot remain very long with us even in mortal life. Why then should we expect to have them cross the grave? Moreover, we already have a complete analogy of this law. From pre-existence comes, with our spirits, not a single fact of that previous life which might be called knowledge; whereas our intelligence evidently does come from that primal world—comes as the accumulated effect or momentum in character of such pre-mortal facts as were then apperceived and so made integral parts of our spirits.⁶

Our intelligence is the measure or degree of our likeness to our heavenly Father; the daily trial-balance of our state of perfection—and therefore also of our imperfection. Intelligence, being eternal, must go with us; it could not be left in the grave. But what of our ignorance, our weaknesses, our sins? Will these be mercifully left behind? Certainly not. They may be forgiven, but that fact does not change them to virtues. They will be there, not perhaps as something positive or aggressive, but as represented by the blanks and gaps in our intelligence—crevices which we shall thereafter have to fill out and round off.

In mortal life no functioning of intelligence—or of wisdom, character, power, or virtue, for they are all synonymous—is conceivable without its physical correlative in head or heart or hand. Now, as above pointed out, the intelligence will be resurrected, as a matter of course, being a thing inherent in the soul; but could this intelligence function in that advanced life, any more than here, without the reconstitution of its physical vehicle? Could the musician play without his delicately trained fingers, the thinker invent without his marvelously in-

⁶It does not follow, however, that the memory associated with mortal or post-mortem intelligence, will be veiled by the resurrection, as our pre-existent memory is now occluded by mortality. Indeed, all the communications we have had with resurrected beings indicates the contrary.

terwoven brain-cells, the scientist experiment without his keenly alert senses?

It will be a trained body we take up, if it be a trained body we lay down. Space precludes further philosophizing in support of this thought; but is it not reasonable and even matter of observation that exercise knits ever finer and finer the cells of the organ used? Presumably therefore it must effect a similar modification in the soul-texture corresponding thereto. Consequently, will not the new immortal matter—or if you prefer, will not the spiritual matter individualized by us in mortality—when it comes to be reinterwoven with the spirit, follow, cell by cell, the pattern of the spirit-meshes wrought into the soul by mortal life?

Nor is it reasonable to hold that mortal experiences only, will effect modification of the resurrected body. That our life in the spirit world, between death and the resurrection, will also help to modify the texture of our immortal tabernacles, seems evident from Paul's allusion to souls "tortured, not accepting deliverance, that they might receive a better resurrection." (Heb. 11:35.)

Suffice it to close further discussion of this subject with the scriptural assurance that without such a double resurrection (of intelligence and its vehicle), perfection is impossible. "The elements," says a modern revelation, "are the tabernacle of God. * * * Man is spirit * * * and spirit and element inseparably connected, receiveth a fulness of joy; and when separated man cannot receive a fulness of joy." (Doc. and Cov. 93:33.)

If now Christ's saying, "I am the Resurrection and the Life," has been made deeper in meaning and more significant; if we have learned something of the *how*, the *when*, and the *what* of the resurrection, let us consider next the meaning of the Savior's gracious promise: "*He that believeth in me, though he die, yet shall he live.*"

Two questions present themselves: (1) What does it mean to believe in Christ? and (2) What is the nature of the life he promises to those who believe? Both questions are answered in this splendid passage from modern revelation, perhaps the most illuminating of all scripture concerning the resurrection:

"And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—they are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto

this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things—they are they who are priests and kings, who have received of his fulness, and of his glory; and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God—wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

"And they shall overcome all things. Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet. These shall dwell in the presence of God and his Christ forever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just.

"These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn. These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory the sun of the firmament is written of as being typical."⁷

Would that this passage might be said truly to picture the resurrection of all who make covenants with God by baptism. Unfortunately, it portrays the state of only a fraction, even in the Church; of those, namely, who achieve the celestial glory. For those who "receive not a testimony," or who, having received one, are "not valiant" in living up to the divine ideal, there is a lower resurrected state, the terrestrial; while for those who know not Christ at all, the schismatics of all sects, "innumerable as the stars," there is a third glory, the telestial. As to these two lower resurrected states, the reader should study the rest of this marvelous revelation.

⁷Doc. and Cov. 76:50-70.

The Resurrection

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame."—Alma 40:23.

"Ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him."—Moroni 7:41.

Freedom or Bondage?

By Joseph H. Dean

"Well, say, I'm all balled up over freedom and bondage! What is freedom, anyway?"

The family of Amos Taylor was spending the long winter evening in their comfortable homes, each occupied in what suited him best. The father, forty-four, was over at the bishop's on some ward business. The mother, forty-two, was mending stockings. Henry Amos, just returned from a mission to Samoa, was twenty-three. He was writing a letter to a missionary friend on the islands. Alice, nineteen, looking cross and nervous, because she had not been allowed to go to a dance in a nearby town with Richard Lamont, was trying to forget her troubles in a novel. Dorothy, fourteen, was working on her eighth grade examination problems. Then there were Jedediah ten, Harold seven, Mamie four, and baby Gordan asleep in the cradle.

Jed.—"Freedom, that's easy. Freedom is to be able to do as you please."

Dorothy.—"O sure, Jed. If you want some of daddy Henderson's melons, just go and steal them. If you want a piece of pie, just wait till mother steps outside, and then go and take it." Jed gave Dorothy a black look, but said no more.

Lawrence.—"Henry, you are a wise guy, tell us what freedom is."

Henry.—"Don't call me wise, Lawrence. When I was your age I thought I was wise, but I am learning that I am pretty foolish."

Lawrence.—"Well, you can surely tell us what freedom is."

Alice.—"There isn't any freedom. Just look at father, out nearly every night in the week. Gone into bondage to his church. When the bishop pulls the string, he jumps like he was shot, and drops his own work, and goes off on ward business. And you know, Henry, that you didn't want a mission, but you had to go, or be called a piker. I can't go to a dance tonight, because Dick doesn't measure up to father's standard."

Harold.—"Dick Lamont smokes."

Jed.—"And he swears, for I heard him."

Dorothy.—"And he stinks up the whole house with his to-

bacco when he comes here. Alice has, sure, got a funny taste."

Henry.—"Or maybe she has lost her smeller."

Alice.—O yes, Henry Amos Taylor, I'd talk about smoking, if I were in your place. You know you smoked before you went on your mission, and like as not you'll take it up again. I'll wager the smell was all right in those days. And I believe Lawrence is smoking, too, for I have noticed lately, that his breath is always scented up with peppermint, or something."

Henry.—"Well, Lawrence, if you are taking up cigaret smoking, you will soon know what freedom 'ain't.' When I tried to quit, I found I was in the most terrible bondage. On my way to the Islands, I was tempted to sneak away from my companions in San Francisco, and smoke on the sly. And when we reached Honolulu, after a severe spell of sea-sickness, the craving was simply awful. One of my companions was in the same bondage that I was, and he said he would smoke if I would. And, O, Lawrence, and Jed, and Harold, I was so afraid that I would give way to the temptation, I rushed back on to the ship, and locked myself in my room, and cried and prayed, and prayed and cried, until I felt I had gained the mastery, and it was only with the help of the Lord, that I was enabled to gain the victory. And O, my dear brothers, I have been so worried, for fear that my bad example, before I went away, might lead you to take up the same filthy habit, and get into the same terrible bondage; and I have prayed to the Lord, many and many a time, for you, that you might not do as I had done."

Henry's eyes filled with tears, and his voice trembled with emotion in his earnestness.

Alice was sorry she had spoken so unkindly; and Dorothy went over and put her cheek, lovingly against her big brother's, and ran her fingers through his curly hair. Harold went and took his hand and said, "I'll never smoke, Henry;" and Jed said neither would he. Lawrence looked miserable, but said nothing.

The mother had turned her rocker around, so her face could not be seen, and was silently weeping, for she had a battle to fight, that she hadn't won yet, so she said nothing.

At this point they heard the husband and father, stamping the snow off his feet on the porch, and Mamie clapped her hands, and went and opened the door, and the head of the family stepped inside. To look at Amos Taylor was good for sore eyes. He was fully six feet tall, and as straight as a tree. Strength and manliness and honesty, seemed to radiate from his person. He was manly, honored by all who knew him, and looked up to and loved by his wife and children. He took

off his coat and hat; swung Mamie up astride his shoulder, and dropped a pinch of snow down Dorothy's neck.

"Well," said he, "you all look excited, anything happened?"

Harold.—"Alice got vexed at Henry and called him names."

Father.—"And what did she call him, Harold?"

Harold.—"She called him Henry Amos Taylor," at which all the family laughed.

Father.—"Well, she sure called him names all right."

Jed.—"Yes, and she says you ain't free, and that you jump when the bishop pulls a string."

Father.—"Well, you folks have been having fun. But what's this about my not being free? If I'm not free, I'd like to know who is."

Lawrence.—"I started all this racket, father. I was reading about conditions in Russia. The people revolted against the Czar, and overthrew his government, and butchered him and his family because of his tyrannical government; they wanted to be free, and now they are imprisoning the people so fast, their prisons are full. And then I got to thinking about the Pilgrim Fathers, how that they left the old world, and came here to a strange land to escape persecution, and so they could be free to worship God as they pleased, and then they turned Rodger Williams out of their midst because he didn't see as they did. Then our people were driven from their homes in the east, and many of them killed in this free land, and they had to come a thousand miles into the wilderness to escape religious persecution. And now the striking coal miners are killing men who went to do the work they refused to do. So I said I would like to know what freedom is, anyway."

Father.—"And what did mother say?"

Mother.—"I didn't say anything, Amos, I didn't feel qualified to give an opinion."

Lawrence.—"Well, I must have given you all a hard nut to crack. Henry gave us an illustration of what bondage is; and father says he is free, and that's as far as we have got, it seems."

Father.—"Well, what is Henry's definition of bondage?"

Henry.—"I just told them, father, of the struggle I had to quit my smoking when I went on my mission."

Father.—"Some bondage, wasn't it, Henry?"

Henry.—"Yes, sir, it took all the grit I had, and the help of the Lord besides, to set me free."

"Yes," said the father. "And I suppose one of the arguments the boys used to get you to smoke was, to show yourself a man, and not be in bondage to your Church, and a sissy, tied to your mother's apron strings."

Henry.—"Yes, father, and that I was a coward, if I didn't."

Father.—"Yes. And so to show your 'freedom,' you went into the worst kind of bondage, and I warn you, Henry, that the same crowd will use the same arguments again. If a boy, or man either, has the manhood to obey the laws of God, and the laws of the land, he makes the smoker and the drinker, the 'bootlegger' and the gambler, the thief and the liar and all their tribe, look inferior and second best, and they resent it, and try their best to force him down to their level. It takes a man to stand their sarcasm and ridicule, and if he stands true to himself, and to his country, and to his religion, and stays a free man, he will have to walk alone in the world a good deal of his life, and one dreads to be alone."

Dorothy.—"We learned this verse in school:

"He's a slave, who dares not be
In the right, with two or three."

Father.—"Yes, and that's true. But it takes manhood and courage, of the highest order to carry it out, all the same. By the way, let me tell you what the bishop called me over to his place for this evening. Mother, Henry and Alice, you remember Helen Brim, who, some ten years ago, ran away and married Ernest Brockbank, a non-member of the Church. Some eleven years ago, I felt impressed to talk to Helen, to try and induce her not to marry that man for he was a worthless scamp. It seemed to be given me to see the bondage and degradation she would be running into, and the disappointment and heartache, and sorrow she would have to endure if she married him. I succeeded in thoroughly frightening Helen, and she declared she would have no more to do with Brockbank. But in less than six months, she ran away with him, and got married. They have one child, a lovely daughter, now ten years old. When she was an infant, Helen wanted to have her named and blessed in our Church, but her husband refused. And when she was eight, he refused to let her be baptized. Now she is dying, seemingly of typhoid-pneumonia, and the doctor says she won't live till morning. Poor Helen says she knows if the bishop and I went and administered to her, that the Lord would heal her. But her husband says if we come near his house, he will kick us into the street. Helen says her child is the only thing that has made life endurable now for years, and that if she dies, she doesn't want to live. The poor soul wrung her hands in her agony, and it melted our hearts to learn of her sufferings, but we couldn't see how we could help her."

Amos Taylor, big strong man though he was, choked up with emotion, and the family was profoundly moved in sympathy. Alice had gone over to the window, and taken a seat behind the curtains so she could cry without being seen, for

Richard Lamont, had suggested the night before, that as she was denied her "rights" and deprived of her "freedom," that she run away with him, and get married. She had listened to him, and promised to give him an answer the following evening.

Lawrence.—"Well, Jed, it's plain to see that your idea of freedom, to do as we please, won't do."

Dorothy.—"Well, daddy, don't let us go to bed without a true definition of what freedom is."

Father.—"Well, now, after all we have said, let's try and see if we can't make up a definition ourselves. Suppose we start with the youngest, and take our turns. Jed, we will begin with you."

Jed.—"Well, this is mine, 'I am free to do as I please, if I don't do anything wrong.'"

Father.—"That's pretty good, Jed, for a ten year old boy."

Dorothy.—"Freedom is to do right, and not to do wrong."

Father.—"Pretty hard to beat, Dorothy."

Lawrence.—"Well, I suppose freedom is to do as I am told by those who have the right to direct me."

Father.—"Alice, your turn next, what is true freedom?"

Alice.—"There hain't no such animal," at which quotation they all laughed.

Father.—"Now, Henry, we'll hear from you."

Henry.—"I was just looking in my Bible concordance, father, to see what I could find there on the subject. The Savior says, 'And ye shall know the truth, and the truth shall make you free.' And again, 'If the Son shall make you free, ye shall be free indeed.' And Paul says, 'Stand firm therefore, in the liberty wherewith Christ has made you free.' I think therefore, that the gospel is the perfect law of liberty."

Father.—"Mother, we haven't heard a word from you all evening, will you give us your idea of freedom?"

Mother.—"Well, after listening to all that has been said, I am about convinced that freedom is obedience to law; and that any one that will do as he pleases, unless he pleases to do right, will go into bondage."

Dorothy.—"Now it's daddy's turn."

Father.—"Well, you haven't left much ground for me to plow. All your definitions are good. I can't conceive of freedom without obedience to law. Everything we see around us, in the animal, vegetable and mineral kingdoms, is governed and controlled by law, and are all filling the measure of their creation. Man is the only exception, not necessarily so, nor rightly so, but because of his free agency, he often chooses to be so. But every time man disobeys law, he must pay the penalty. We often hear the expression, 'As free as the air we

breathe;' but air is only free to obey law, and that law is, that it shall accompany the earth in its flight through space; and that it shall be composed of certain elements in certain fixed proportions, and if those proportions are disturbed, as when crowded halls are not properly ventilated, death and destruction begin their work. Our beautiful mountain streams are free, but they are governed by the law of gravitation. They cannot turn round and run up hill. The earth is free. No other planet, except its moon, within millions of miles of it. It is whirling through space seventy times faster than a cannon-ball can go, and yet, so fixed is the law governing its motions, that astronomers can tell just where it will be any number of years ahead; just when it will pass between the sun and the moon, causing an eclipse of the moon; or when the moon will pass between us and the sun, causing an eclipse of the sun. The earth is never early nor late, but just on time, and it has always been so ever since it was created. If it should be a law unto itself, like some people are, and should leave its orbit, and go off its course, the whole universe would be thrown out of harmony, and the end no doubt would be, that it would crash into some other planet, and be destroyed.

"The inmates of our prisons, reform schools and asylums, are made up, mostly, of those who would not obey law. Their idea of freedom was, that they had a right to do as they pleased, instead of doing as they should. The result is, that they have to be locked up where they can do no harm.

"Poor Helen Brim wouldn't obey the law of her parents, nor the laws of her Church. She was determined to be 'free;' and now she would willingly give her right arm to be cut off, if she could go back eleven years and be free again, as Alice here, and Dorothy are free.

"Everything that is clean, virtuous, praiseworthy, God-fearing and law-abiding, leads to health, happiness, respect of our fellows, freedom, and the blessing and approbation of our heavenly Father; while all that is unclean, unruly, disobedient, and law defying, leads down to bondage, degradation and death."

Amos Taylor was not blind to what was going on in his own family. His wife was a splendid woman. She had borne him eight lovely, intelligent children. She had worked uncomplainingly by his side from a state of poverty, when they were first married, to their present well-to-do condition. But she had come of a family that made no pretensions to keeping the Word of Wisdom, and had acquired the tea-drinking habit in her girlhood. Since her marriage, she had tried several times to quit, but had invariably taken it up again. This had been a great trial to her husband, especially since the children had

grown old enough to take notice. He knew that they would justify themselves in breaking the same law because mother was breaking it. As we have seen, their oldest son had taken to smoking, which was a sore trial to his father. He was so thankful for the mission that had cured him, and sent him home clean and full of faith.

He had been afraid for Alice, in keeping company with Richard Lamont. And when his recital of the case of poor Helen Brim had driven her into the window seat, his suspicions increased. He also suspected Lawrence of smoking. He knew why his wife was taking no part in the discussions of the evening, and why she had turned her back to the family. He felt that she should be by his side, and by word and look and example, be helping him to save their children.

A sudden determination seized him. He felt that he had a right to know where his wife and children stood. He arose, and with a trembling, but kindly voice said: "My wife and children, we have discovered in our discussions here tonight, what freedom is and what bondage is. All my hopes for time and eternity are bound up in you. With your support and co-operation, I am strong. Without it, I am weak. 'A house divided against itself cannot stand.' Shall we walk together, hand in hand, and keep the commandments of God, and be free, or shall we each go his own way and maybe some go into bondage, and be lost? I feel that a critical time has arrived in the life of this family, and that I have a right to know where each of you stands. You also have a right to know where I stand. We all have our free agency. You have your salvation to work out as I have mine. 'Who's on the Lord's side?' Like Joshua of old, I feel to say, 'Choose ye this day whom ye will serve, but as for me, and my house, we will serve the Lord.' Now if you feel this way, and are willing to go with me and keep the Lord's commandments, I want you to manifest it by rising to your feet."

It was a dramatic moment. If his wife, or any of his children should keep their seats, what should he do? What could he do? Henry and Dorothy, Jed and little Harold promptly rose to their feet. Lawrence and his mother looked into each other's eyes for a moment, and the mother could see that her son was going to do as she did, and she dared not hesitate a moment longer. She arose and took her rightful place by her husband's side, and Amos Taylor, his heart singing with joy, put his arm around her and pressed her to him. Then Lawrence stood up. Alice now was the only one left. What would Alice do? Amos Taylor and his wife trembled with anxiety. But the curtains slowly parted, and a tall, beautiful girl with a white-

drawn face, showing that she had been fighting a hard battle, came slowly forward and stood by her father's side and took his hand, and the parents knew that their beautiful Alice was safe. With a voice shaking with feeling, the father said, "God bless you all, my loved ones. And now I suggest that in place of our usual evening's devotions, we stand as we are, and bow our heads in silent prayer for one minute, then you are all at liberty to go to your rooms."

When the minute was up, Alice drew her father's face down and fervently kissed him, and then embraced her mother, and without speaking went to her room.

The mother went into the kitchen, and called Lawrence to her, and when he was in, she quietly locked the door behind him. She had a half package of tea in her hand. "My son," said she, "this innocent looking thing has been my master all my life. For this tea I have sorely hurt your father, and set you, and all my children, the example of disobedience. On account of this tea, my conscience has hurt me for twenty years, and I have felt myself a hypocrite, and have felt cheap, and second class. When any of our leaders have preached on the Word of Wisdom, I have felt that they meant me, and I have been uncomfortable, and unhappy. And during that minute of silent devotion, I solemnly promised the Lord that I would never touch it again. What a coward I have been, to let such a trifling thing get such a tremendous power over me. Lawrence, I am going to pass from bondage to freedom, even though it kill me. The very fact that I know I am going to conquer this time, makes me feel a different woman already. And now, my son, you see this package is only half full. There is just room for your sack of tobacco and cigaret papers. Come, my son, let's be free. Let's be able to look your father and all the world in the face, and say, 'I'm free! I'm free!'"

And Lawrence fished out his tobacco, and stuffed it in with the tea, and his mother led him over to the stove, and they threw their enemy on the coals and watched it reduced to ashes. Then the mother said, "Now, my son, kiss me and go to bed."

The next evening, just at dark, an auto stopped at the Taylor gate. A cigaret glowed in the darkness. The driver tooted his horn, and a tall, stately girl went down to the gate. "Good evening, Dick." "Why, hello, Allie, hop in. "No Dick, you see I haven't my wraps." "Well, why haven't you? Hurry and get them." "No, Dick, since I saw you last, I have had a change of heart, or maybe I should say, I have seen a light. I have been able to see that the proposal you made me, that we run away and get married, was both unwise and unmanly. For me at least, it would mean a disgraceful and dishonorable bond-

age, and I refuse to do it. I have decided to honor my father and my mother, and my Church, and not do a foolish thing that could only bring sorrow and disgrace to all concerned. And furthermore, Dick, if I ever get married, I shall choose a good, clean man of my own faith, and in place of going into a dishonorable bondage, I shall have a clear conscience, and be free!"

Dick.—"This is the work of your pious, hypocritical, missionary brother, I suppose."

Alice.—"You must excuse me, Dick, I refuse to quarrel with you. And as it is chilly, and I haven't any wraps, I will wish you goodnight." And with a light heart, and shining eyes, Alice Taylor walked up the path and into the house.

Shelley, Idaho

Meditations

I was sitting in the shadow
 Of a cedar, old and grand;
 I was gazing at the beauties
 To be seen on every hand,
 At the pines so tall and stately,
 At the oaks so gnarled and strong,
 Listening to the breezes sighing,
 Listening to the bird's sweet song.

I was thinking how the mountains,
 With their rugged cliffs so steep.
 There had stood through countless ages,
 Worn with canyons, wide and deep;
 How the ferns and wild flowers growing
 By the hand of man untamed,
 Far surpassed in real grandeur
 Man's productions e'er so famed.

And I felt by chance they came not
 But were planned by One Divine,
 And my soul was turned with reverence
 To the Lord our God sublime
 Who has made the mighty mountains,
 Made the flowers and birds and bees,
 Made the rocks and trees and bushes
 And the boundless, restless seas.

So all nature sings the praises
 Of the God who gave us life;
 Man alone of all creation
 Causes misery and strife.
 Everything by God created
 Has a mission to fulfil,
 Then let us as God's own children
 Honor him and do his will.

Mesa, Arizona

Ethel R. Lillywhite

Guide-Stones to Good Citizenship.*

*By Professor William Peterson, Director of the Experiment Station and
Professor of Geology, Utah Agricultural College*

There was a time when it was not considered necessary to have any special training to become a good citizen. But with the industrial revolution which has entered our country things are different. It was Nathaniel Bacon who once said that "a man should not live so close to his neighbor as to hear his dog bark." This motto was followed by such men as Daniel Boone, David Crockett, and others who took part in the settlement of the frontier. But today the problem is not to become a good citizen off alone by one's self. A good citizen of the present must fit into society. He must adjust himself to become a definite part of the assemblage which has amassed for the gain and protection of each individual concerned, for the good of all, for the betterment of the standards of society, for the education and training of the young, for the strength which comes in working as a community. In the light of today a good citizen must be a person of good character and training, ability to make a living for himself and dependents, have interest enough in the community to help others to work for the good of the cause, have an active interest in the affairs of State and National Government, and to contribute something to society.

Living together is like playing on the team. If one is weak the whole team is weakened by what the one is lacking. If one or two are extra strong the team or community benefits by this strength. The community into which you young people go will be greatly strengthened and benefited by the training you have acquired here. I compliment you on your attainment. I compliment the society into which you move. But you are young yet, and the road is longer ahead of you than that which you have passed over. You are well equipped for commencement in life, but there are sure to be some bad roads and breakers ahead. Your characters are in the formative period, and some guide-stones, if adopted, may be helpful. I am going to suggest only four which I consider most essential in a successful and satisfying career. These are (1) self-discipline, (2) honesty, (3) industry, and (4) faith in God.

*An address to graduates of the Branch Agricultural College, Cedar City, Utah, May 26, 1922.

The first essential to living in society is discipline. Coupled with this on the part of each individual is willingness to be disciplined. When we join the team we take the discipline of the coach. We know its benefit individually and collectively. In the assemblages of society into which you will move, you expect to be one of the team. You even—and rightfully too, for you have earned it—expect to be the coach. But one who cannot discipline one's self cannot expect to discipline others. To become a hero in the lure of the crowd is easy, but to resist temptation when alone takes a thousand times more strength. Temptation is only an opportunity to gratify a desire. We are made up of desires—some are for our good and some are not for our good and we know it. We know which they are. Our standards of living determine which desires we shall gratify and which we shall quell. Laws are made so people may be punished if they encroach on the rights of others, but laws have never been very successful in compelling a man to discipline himself. He forms his own standards and is measured in the community as being strong or weak, according to his standards of living. Man does not fall to temptation because opportunity presents itself, but because his standards permit it. I do not believe any person ever fell to the actual committing of sin until the sin had been committed many times in the mind of the individual. The Savior recognized this when he said:

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”

The Savior also rigidly taught self-discipline in the two verses following this:

“And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

“And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” (Matthew 5:29, 30).

Discipline yourselves into regular habits, even the habit of work. Be moral, be clean, and maintain a clear conscience. Discipline yourselves into a mood of constant cheerfulness. Be courteous and willing to help others at all times. It is your duty to the community to help maintain high health standards; therefore, keep yourself physically fit. Respect the rights and opinions of others. Be open to the truths as the day's knowledge progresses. Remember the vision is measured by the height of attainment. Keep climbing, but do not let the vision of today interfere with the knowledge developed tomorrow.

Knowledge is not final; it is accumulative. Profit by the acts of the people toward Galileo.

Galileo had climbed to a higher plane of vision. All that he gave was accepted if it agreed with the vision of the masses. But when he advocated the Copernican theory—clear to him—it was in opposition to the teachings and prejudices of the people. They were not open-minded, and poor Galileo with a master mind and clear vision was made to suffer, and scientific progress was set back a century. This was long ago, but similar conditions are still with us.

Have a reason for your convictions, and have the courage to defend them. We all have with us a sort of mythical ideal of what man or woman should be. We may not find the perfect individual, the perfect ideal, but we have quite a clear conception of what he should be. The only trouble is that we lack the courage of self-discipline, or we would all be ideals. Self-discipline is not a task for a certain day, a certain year, or even a definite stage in life, but it is a continuous process. It is a constant, daily, hourly repentance, and cleaving to that which is beneficial and eliminating that which is destructive. It is well expressed in the great Scout oath: "On my honor I will do my best to do my duty to God and to my country * .. * to help others at all times, to keep myself physically strong, mentally awake, and morally straight."

Honesty is a measuring rod used on every individual in society. Mr. Withey, President of the National Surety Company of New York City, says: "Whenever you go to the bank for money you know that the banker requires of you either a note, security, or collateral on which he can realize at any time with accrued interest." There are two essentials necessary to pay this obligation—ability to pay and honest inclinations. The last is worth more than the first. The banker gives more consideration to it. Even though you have ability to pay, the banker asks these questions: "What is your character? What is your business career? What is your record?" Most of your record is still in the making. Will you discipline yourself to always adopt honest methods? There need be no concern about money contracts. Laws are made to compel people to pay their obligations if they have the wherewith, but laws have done little to make honest characters. Being honest is only creating self-respect. Be honest with yourself as well as with others, and always tell the truth. One lie usually requires many more in explanation and drags one deep in the mire. Be on the square. Establish a record, a career for being strictly dependable. May it be said of you when you have given your word that there is no need of surety or guarantee. From dishonesty comes fear.

From dishonesty comes grief, suffering, and anguish. Any man who is immoral and still claims a place in good society is dishonest. He is living a lie which will sooner or later destroy him. Learn to love nature. Nature is honest. Nature never deceives. Nature teaches the lesson of consistency.

There are those who say that successful business methods are shrewdness and the ability for one to gain vantage over the other. Such methods have passed out. The real business of today is founded on absolutely honest principles. No higher tribute can be paid a person than to say he is honest in his dealings and that his word is dependable. Don't vacillate. Develop a single standard for all occasions, and have courage to live your convictions even in the face of ingratitude. Be thrifty. To be thrifty is to be careful and live on slightly less than you earn and to save the balance. Thrift begets honesty both with one's self and with others.

The attainment to which man has arrived—no matter how great—may be attributed to three causes: (1) his inheritance, (2) his association, and (3) his effort. Men do not govern their inheritance, and some complain about it. Some blame their defects and weaknesses on to their inheritance. But to those born in these mountain areas there can be no complaint. They are only the second or third generation of the sturdy pioneers. They have had given to them the strongest, cleanest, and noblest inheritance given to man.

Men may choose their association whether it be with people, books, pictures, or nature. It is well to be choice in your association. Cultivate a large and selective friendship, but see to it that it is good for your friends that you are their friend, that they are also in good association when you are with them.

The most important law in evolutionary progress is that effort merits reward and that the reward is proportional to the effort. The great Master recognized this law in his parable of the money:

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

"Then came the first, saying, Lord, thy pound hath gained ten pounds.

"And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

"And the second came, saying, Lord, thy pound hath gained five pounds.

"And he said likewise to him. Be thou also over five cities.

"And another came, saying, Lord, behold here is thy pound which I have kept laid up in a napkin. * * *

* * * "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"

"And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds" (Luke 19:12-20, 23, 24).

Form regular habits of work. Industry is the measure of progress. "There is no more personal merit attached to the possession of a superior intellectual power than there is in the possession of a large estate." The measure comes in *how are those powers used or how is the estate used*. Industry is the measure of progress. Initiative springs from industry. By honest industry a man climbs to his reward in society. Industry requires energy. Industry demands will power. In every person's life there comes at different times the stimulating desire of attainment. The human being is so constituted that any desired goal is possible if "we are willing to pay the price." The price can always be paid in energy, will, and industry. There is a familiar saying among the sturdy Norsemen: "I put my sole trust in my own strength of body and soul. Either I will find a way or make one." Napoleon's favorite maxim was "The truest wisdom is a resolute determination." An effective determination means constant toil, constant effort, desire fed with energy and will.

Real industry means work—work all the time. Not a life sentence to hard labor, however. Man differs mainly from the lower animals in his intellect. The animal must carry the burden placed upon it. Man may choose his task. Hard labor is doing that which is distasteful. Progressive industry is doing that which is pleasant. You have already felt the reward of industrious effort. You have already formed a liking for certain tasks. You have felt the glowing satisfaction of accomplishment. You have learned that one task accomplished gives greater power for the next. Will you keep going? Men who have become the leaders in the world's civilization have been men of industry. During the past fifteen years I have watched many thousand students take up their task. I have tried to measure the capacity and power of intellect in a prophetic outlook for future success. The attempt has often been disappointing. But I have noted that if a student acquires daily habits of consistent industry, his success is assured. The greatest success does not always come to the student of greatest intellectual capacity. The reward comes to the one who has made the greatest effort throughout the whole time.

Self-discipline, self-control, honesty, and industry are the beginnings of practical wisdom. These must be rooted in self-respect. Hope, which is the companion of power and the

mother of success, springs from self-respect. The humblest may say, "To respect myself, to develop myself—this is my true duty in life, an integral and responsible part of the great system of society. I owe it to society and the Author of my soul not to degrade or destroy either my body, mind, or instincts I am bound to the best of my ability to give at all times to those parts of my constitution the highest degree of perfection possible. I am not only to suppress the evil but wake the good elements in my nature, and as I respect myself so am I equally bound to respect others, as they on their part are bound to respect me."

A man with proper ideals will not defile his body by sensuality nor his mind by servile thoughts. This sentiment carried into daily life will be found at the root of all virtue, cleanliness, sobriety, chastity, morality, and religion.

A man's religion is his philosophy of eternal life. Religion is founded on faith in God. Faith is made up of two elements—hope and desire on one side, and evidence and truth on the other. Every person attempting study and progress soon learns that he has limitations and that he is subject to law and order, that he is dependent and not independent. He learns that all scientific research is only the discovery of laws which are already in existence, that no scientist ever made a law—he only discovered it was already operative and that he is subject to it. Thus every research student becomes a man of faith, full of hope and desire, and a keen searcher for evidence and truth. What life is, why it is, and what is man's mission here on earth are problems to be solved only through faith in God. We all have hope. We all have wishes. We all have desires. And in our most serious thoughts we are constantly searching for evidence. There must be some evidence or desire will fail. Faith in God furnishes the evidence. It is the stimulant to make the best effort we know. It is the assurance that we should live the better life. It is the power to which we may appeal for help. It is the comforter in case of disappointment or trouble. It stimulates the best that is in us and squelches the worst. It is the help we need for self-discipline. It is the guide to honesty in our living. It is the promise of reward which prompts us to industry and effort. It is Life Eternal and points to the goal of eternal progression.

Logan, Utah

Life Eternal

"Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal."—2 Nephi 9:39.

The Tawny Terror

By Richard Inscore

I believe I possess a fair amount of bravery. Probably just a little more than the strictly ordinary. Why I figure that way is because I'm not afraid to own up that several times I have been scared absolutely stiff. I have been scared by imaginary dangers and I have been scared by real ones. Needless to say, the imaginary fright is the worst to experience. I've tried 'em both. Outside of having the courage to admit the truth, I lay no claims to personal valor. Though it must be admitted that this quality is many times lacking and is commendable in any one.

I believe the worst fright I ever had was upon a moonless, noiseless night just around the time when graves are supposed to yawn and spew up their dead.

It was in Idaho. It is rather difficult to describe what I mean, to one who has never been in the Idaho mountains, when I say that the wet canyons are blacker than black and possess the oppressive stillness of death. Sometimes there are deep, silent, slow-moving streams that lie lazily upon their beds, with nothing to do but feed the ever thickening growth of vegetation and underbrush. Also there the great spruce, cedars, firs and pines rear their majestic heads toward the silent heavens, like sentinels standing watch over the mysterious life that lived and moved at their feet. The craggy canyon walls offer a wonderful retreat for the big cat, the cougar, or mountain lion, with the dense, jungle-like canyon forests for hunting places. Such was the particular country I refer to, far back from any settlements, into the new lands then being opened up by homesteaders.

Of course, a person can get a thrill out of the very name of mountain lion, cougar or big cat, which is all one. But to get the real soul-chilling, blood-freezing fright I am going to tell about, one simply has to face *him* in his natural state, with nothing to look at but a pair of slavering jaws and two fiery eyes burning their way into your very being, but a few feet away. Such was the fright I had and such was the fright I'm not the least backward in telling about. Just how much of it was imaginary, the reader must decide.

There had gone the rounds among the settlers, stories of depredations committed among cattle, hogs and sheep, by the

big cats, and there had also come more or less credited reports of attacks upon settlers themselves. It was true, however, that livestock had been harassed shamefully—cruelly torn and wantonly slain by the fierce beasts, whose pleasure it seemed was to kill for the very meanness of it. It seemed they did it out of resentment for the white man's coming.

It was pretty generally known that a cougar never attacked a man fairly. It was either at night, by stalking and springing upon him, or from one of the many low hanging limbs of the giant red fir trees, which were usually thickly foliaged and directly over the path of the unwary. And at that, there were comparatively few instances when a human being had been attacked at all. Though there had been found, a few times, the torn and mangled body of some unlucky settler who had fallen before one of the fierce attacks from the dark. Such was the tales I had to muse over and, added to a lively imagination, served not to reassure me upon the night of which I tell.

This particular night happened to be one when several of the settlers in the neighborhood had gotten together at our house for a dance, or frolic. The fun had started early and drew to a close in the vicinity of midnight. It was also a moonless night, as I said before, and except for the yap-yapping of the numerous coyotes on the hunt and the occasional deep-throated howl of a timber wolf far back in the mountains, there was no sound of life to be heard. Even the familiar "night noises" were hushed. Or maybe I imagined it.

It fell to my lot to see a couple of the ladies to their homes which, like ours, bordered closely upon the edge of one of these big, black, mysterious canyons, where it was rumored several big cats had been seen not so long ago. There was a narrow log road hewn out of the thickly growing forest of small trees and under brush leading thither, along which we must walk. With memory of the big cat tales fresh on my mind, I did not relish the trip any too much, but would have died of fright, or by the lions' talons themselves before admitting it. I was pretty much of a he-boy for a lad of fifteen.

Mother, ever cautious, begged me to hunt up the big yellow dog and take him with me "for company" as she put it, but upon calling him once and his non-appearance, we started noisily calling out good nights to the departing guests. The dog, a monstrous beast, I supposed to be away chasing a coyote or rabbit—his usual pastime. He was, it so proved.

The going trip was made without mishap and after a very few moments in the welcome light of the lamp, I turned my footsteps toward home. My heart sank. I did not know why and the thought angered me. I resolved mightily to throw

off the cowardly feeling. But walking out of the little rim of light and looking into the forbidding darkness of the cayon, I failed. If I had a gun—but I hadn't.

Contrary to the usual outsider's belief that every settler or mountaineer carried a couple of six shooters and a rifle everywhere he went, everyone was unarmed. There was no need of arms, as a usual thing, and very few of them ever packed one unless purposely hunting. I had none, nor did I own anything but a .22 calibre target rifle.

I had gone but a few steps when one of the girls called to me and ran out after me, pressing a small pistol into my hand, saying I could return it some other time—that they didn't need it, and I might want to target practice tomorrow. I heaved a grateful sigh, knowing the real meaning of the act. She was afraid for me, but would not say so for fear of its psychological effect, I suppose. I thanked her, clutched the little weapon tightly and again set off.

With nerves tingling and bloodless face, I walked as lightly as possible, as is the unconscious way of one afraid. I imagined my own stillness would be some protection, I suppose. But in reality it only increased my nervousness, as I could hear with startling clarity, my own footsteps and it seemed to bring the yap-yapping of the coyotes closer. I was not particularly afraid of them, although their cries at midnight are none too reassuring. To the uninitiated their weird calls are hideous, and being under the nervous strain I was under right then, I was little better off than the uninitiated, especially when it was so black dark I could not see my hand a foot from me.

As I trod on air, I listened constantly for the footstep, ever expected behind me, the awful snarl—and I could almost feel the ripping fangs and claws on my back now! Let me tell you I was scared—absolutely scared stiff by my own imagination and by rumors, more or less idle. The real danger *did* exist, no doubt, though not in the proportions my overwrought imagination would have it. I had drawn the hammer of the revolver back to the position of cock and was unconsciously pressing the trigger close to the springing point, as I sprinted homeward. I at least would have a measure of protection if attacked by my dreaded foe.

Then it happened. I was passing under an overhanging red fir, with the bushy foliage close overhead and was making especially good time right in that vicinity, when suddenly I stopped cold. My limbs refused to function further and I felt the icy flush sap the blood from my face—what little remained already—and my terrified eyes started from their sockets. Had a sudden spotlight been thrown upon me then I would, no doubt, have presented a wonderful expression. I was totally in-

capable of connected thought, or deed. I could only stand there, frozen to the spot, and stare.

A slight noise in front of me and at the canyon edge of the road and two fiery eyes bored their green blaze into my very soul! I could also hear the hot breath of the beast coming and going and see the slavering jaws with fangs seemingly a foot long. I could also see the monster crouching for the dreadful spring and could see the slowly switching tail, as he maneuvered his feet solidly for the launch of that tawny mass of muscular death. It was pitchy dark, you will remember, but I could see.

It is said that when a person faces death, he is calm and collected, having the ability to think of things far away from the present moment, which is his last. I doubt it. Personally, I didn't think. What I had to think with was frozen, along with my "movability."

Then something else happened. I evidently pressed the trigger on the pistol, just a bit harder, unconsciously, and it must have been pointed in the direction of the beast, as there was a sudden ear-splitting explosion, which scared me worse, if that could be, and which brought a sharp cry of pain from the animal, who turned and sped off through the darkness. Which direction I did not know, nor care. The new turn of things put new life in me and new life put new speed into my feet. The net result was that I made as few tracks as possible, in as short a time as possible, toward home.

I rounded the last turn in the road which brought me in sight of the lighted window and I literally burst into the room. The first thing that greeted my frightened eyes was father, who was doing something I couldn't see just then. He looked up angrily demanding:

"Say, can you tell me what in Sam Hill you shot the dog for?"

He was bathing a slight flesh wound on the big yellow dog's shoulder!

Nephi, Utah

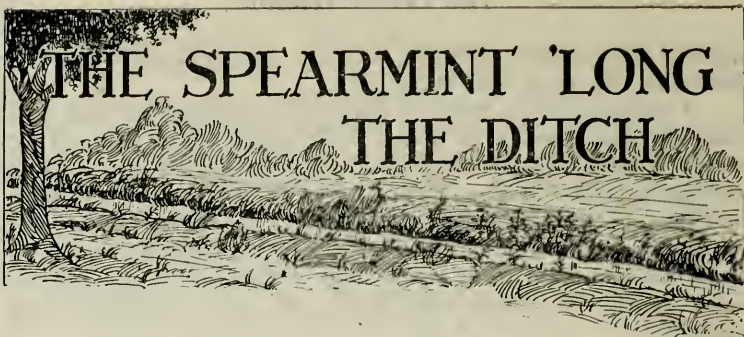
Failure

And what is failure? I oft ask my soul,
Is it to strive yet never reach the goal
That beckons, ever beckons from afar,
Like scintillating beams of some bright star,
Set in the diadem on heaven's brow?

No! They only fail who never heed the call
To strive, to climb, who fear to slip or fall
Upon the pilgrimage of high endeavor,
They are the puisne weaklings who rise never,
Dwarfed by the fettering robe that pampers ease.

Provo, Utah

Grace Ingles Frost



The old town has a charm for me,
Its yards and old stone walls,
Its twinin' vines and bloomin' shrubs
On which the sun-light falls;
I love its lanes and dreamin' trees,
Each corner and each nitch,
But best of all, I'll ever love
The spearmint 'long the ditch.

The pungent smell, so clean, so cool—
Sweet incense rises now,
As breezes from the old home town
Play 'round my moistened brow;
Through years and years they've come to me
With memories so rich
That I can smile and smell again
The spearmint 'long the ditch.

That homey smell brings back the past,
So plain that I can see
The boys and girls I loved so well
That ranged the town with me;
I hear their laughter and their shouts
As through the weeds and sich
We plunged to bathe our burning cheeks
In spearmint-scented ditch.

The old log school has been replaced;
The church is something grand;
The streets are paved where once we played;
There is a silver band,
But I go out where all is still,
Beneath the sunset rich,
And sip the odors that arise
Along that grass-grown ditch.

B. Y. U., Provo, Utah.

H. R. Merrill

Doing Common Things in an Uncommon Way

A Study for the Advanced Senior Class M. I. A., 1822-23

By Dr. George H. Brimhall, President Emeritus, Brigham Young University

LESSON XXII—THE HOST

Reference Reading:—*Why I Stopped Being Too Hospitable*.—*American Magazine*, February; *Ten Things to Keep Us Apart*.—*American Magazine*, for March.

1. *Being Host*. "It is more blessed to give than to receive," and by the same principle it is a greater privilege to be a host than it is to be a guest. It affords a greater opportunity for giving. Whether or not a host is rewarded depends upon his ability to be a successful host and upon his guest. The question is, what are the elements which contribute to the success of a host? The answer is that they are the same identical elements which are contributory to greatness in general.

2. *Essential Accommodations*. The essential requirements to be a good host are: (a) congenial physical accommodations looking to the physical comfort of the guest; (b) congenial personal accommodations looking to the mental comfort of the guest.

The first of these requirements is relatively of little importance aside from the fact that a host should not entertain or be expected to entertain beyond the point where the expense and extra work involved become a hardship or entails a sacrifice of essentials. Many people become financially embarrassed through furnishing hospitality and being a "good fellow." A "good fellow" very often impoverishes his guests as well as himself. The law of compensation applies even to cases of hospitality, which is a very profitable thing to be remembered especially by hosts who are inclined to be big hearted and over generous.

The latter requirement, congenial personal accommodations, depends upon the host's social ability which is linked up with personal magnetism, cordiality, self-sacrifice and many other well known qualities, as well as qualities which the human mind has not yet accounted for.

3. *Social Usage*. Social etiquette is one aid to social ability. The social rules of good society covering such things as invitations, how to dress, how to set the table and etc., may be obtained from any good book on social usage. It is surprising the number of people who fail to observe proper procedure in so common a thing as introducing guests. A knowledge of such details inspires a host with confidence and poise and avoids gross social blunders which may reflect in an uncomplimentary way on a host. Whether social usage should be followed or not largely

depends upon who the guests are, and upon the object of entertainment or hospitality.

4. *Versatility Desirable.* Versatility is desirable in this connection because occasions arise where the use of social etiquette may be a source of embarrassment to the guests. The appropriate thing, therefore, is to employ the most refined etiquette that the guests can really accustom themselves to without feeling ill at ease.

One time when King Edward was the host of some of the peasantry, he observed an elderly man drinking tea from his saucer. In order to appear ordinary, and to avoid the possibility of embarrassing his less polished guests, King Edward also sipped his tea from his saucer.

JESUS AS HOST

That the matchless Exemplar was an entertainer we have ample evidence even from the meagre history of his peerless life.

1. *The Marriage Feast.* The record of the wedding feast contains proof that divine spiritual power may be used as a factor of happiness in entertainments. It was an uncommon wedding in at least one, and probably more than one, particular. The innovation from a general custom was one that elicited commendation of the bridegroom by the master of ceremonies, or director of the festivities. The procedure eliminated all deceit and placed the stamp of genuinity on the whole affair. John 2:1-10. As to whether Jesus was the chief host at this event may be questioned, but as to his officially aiding is quite evident.

2. *The Dinner by the Seaside.* The Master entertained five thousand on the grassy shores of the Sea of Galilee. There is no question about his being host at that plentiful affair. He delegated the details of the service to his disciples, but behind it all he was the great provider and organizer and indirect executor.

The event left the lesson: (a) Give thanks before eating. (b) With Christian distribution, "There is enough for all and to share." (c) "Let nothing be wasted," John 6:1, 13.

3. *Luncheon for Five Thousand.* On this occasion Jesus declared his appreciation of the physical needs of the truth-seeking throng and confessed his compassion for them. He assumed the responsibility of host to a multitude needing and meriting refreshments. His manifest solicitude was an index to what every host should feel and his orderly procedure was an example of perfect self reliance. Again was taught in action the lessons, "Ask a blessing before eating," and "Waste not."

4. *The Sacramental Supper.* The Sacramental supper from the standpoint of importance, has no equal in history. It substituted the old pass-over. The covenant of action, there made, was to be repeated by the sacrament. Service of the twelve and of the believers in the Redeemer of the world, "Lest they forget, lest they forget." How he loved humanity—what he did for them and how they "may always have his Spirit to be with them." Matt. 26:17, 30; Mark 14:12, 23; Luke 22:8, 23.

Questions and Problems

1. What two essential accommodations are required of a good host?
2. Why does being a "good fellow" often impoverish the guests as well as the host?
3. How does a familiarity with social etiquette assist a host? Should it always be employed?
4. Why is versatility desirable?
5. Under what circumstances should the best social usage be varied from?
6. Name two features that characterized the entertainment at which Jesus was host that are uncommon in the entertainments of today in the world.
7. Show that the sacrament of the Lord's supper as we observe it is a covenant and testimony in reverential action.
8. In what entertainment at which Jesus was host was singing a part of the program?
9. Show the educative elements in the entertainments where Jesus was host.
10. Tell of Edward Bok's uncommon efforts for the encouragement of good music. Chapter 32, large book.

LESSON XXIII—THE GUEST

1. *Sustain Common Interest.* There usually exists some common interest between a host and a guest. The thing for the guest to do is to sustain that common interest. If the guest is not already fully acquainted with the host, he should study him and try to become acquainted with his likes and dislikes and hobbies and habits of thought and living.

a. *Social Etiquette.* Some people are given to being stiff and formal and inclined to place a high value on proper social etiquette or they may have peculiar ideas of their own about the best social usage and about the way a household should be conducted. It is advisable under these circumstances for the guest to conduct himself in accordance with the dictates of proper social customs, or adjust his manners, as soon as possible, to conform to the special peculiarities of the host. A guest will attract favorable attention by outdoing his host in respect to etiquette.

A ludicrous incident is reported about M. Jusserand, French Ambassador to the United States, during Roosevelt's administration. M. Jusserand was Roosevelt's guest one day and the two went for a long walk in the woods. A stream, which was too wide for them to jump across lay in their course, so Roosevelt pulled off his khaki clothes and waded across it. After recovering from his surprise, Jusserand, who was more formally clad, stripped off the necessary clothing but he left on his gloves. The thought is implied that he felt etiquette required him to keep on his gloves in the presence of the Chief Executive of the United States even though both were trouserless. It is easy to imagine how unfavorable the host's impression was in this particular case. This illustrates how much some people make of social etiquette, and also, how it reacts to a guest's disadvantage not to be able to readily adjust to a host's individual social standards.

b. *Sociability vs. Indifference.* If it is observed that the host is inclined to be informal and free, the guest should respond by trying to outdo his host in this respect and still observe those particular refinements of manner that are the mark of a well-bred man or woman. If a guest is not free and sociable when his host is, his lack of sociability may be interpreted as being due to dissatisfaction or indifference or even to stupidity. It may even appear to be uncomplimentary to the host.

2. *The Sensitive Cord.* There are some big, generous hearted hosts who make us feel so welcome that a guest is apt to get the idea that nothing is desired so much as his company. Such hosts are found in both the larger and smaller communities, but the generosity of the smaller communities strikes the most sensitive cord. These hosts are easily and frequently imposed upon. Other common and very generous hosts with many guests are: the public school system, the Church school system, and the Church auxiliary organizations.

3. *Active Gratitude Fundamental.* Guests should always bear in mind one fundamental requirement, "that where a host has bestowed hospitality the man who accepts it must be content to accept it merely as charity unless he returns"* a similar hospitality or an equivalent in the shape of active gratitude. The gratitude implied here is not the kind that is merely an evidence of past favors received and future favors hoped for, but is genuine unselfish gratitude accompanied by an ardent desire to give at least value received.

4. *A Desirable Guest.* The following carries the suggestion of what you should be like in order to be a desirable and welcome guest:

- a. Are we the kind of a guest we would like to entertain, and have we a strong inward feeling radiating gratitude, and a determination to return an equivalent for the hospitality we receive, or are we the kind of a guest who impoverishes our host and entertains no thought of compensation?
- b. Are we the kind of a guest who can profitably entertain our host, or do we require the constant time, attention and entertainment of our host?
- c. Are we the kind of a guest who is as welcome in the attic or kitchen as in the living room, and can be served breakfast on the kitchen table, or are we the kind of a man who requires the most comfortable bed in the host's house and then complains?
- d. Are we the kind of guests who see some good in everyone and can pay a justified compliment, or are we indifferent to the amount of extra work and trouble we entail and the sigh of relief our host gives when we leave?

We should all hold an earnest session with ourselves and see which of the suggestions above fit our particular case, and how we can improve our ability to become ever welcome guests.

*Roosevelt used this language in speaking of public school education.

Questions and Problems

1. Why should a guest observe the social etiquette of his host?
2. How should a guest conduct himself around an informal host?
3. Why should a guest maintain the particular refinements becoming a well-bred man or woman even at the sacrifice of congeniality?
4. How flexible was the etiquette of the late Theodore Roosevelt as compared to that of most European diplomats?
5. Which would you prefer, to be the guest in an urban or a rural home?
6. Explain why we are all guests of the public schools, the churches and the auxiliary organizations.
7. When is gratitude merely evidence of past favors received and future favors hoped for?
8. Name some of the qualities of a desirable guest.
9. What well-known Biblical characters was Christ the Guest of?
10. Discuss the Golden Rule obligation of a guest in regard to adverse criticism of the host or the entertainment.
11. Tell of Edward Bok's failure as a dance-craze reformer and discuss page 386, *Americanization of Edward Bok*.
12. Jesus as a Guest: a. At the home of Martha, Luke 7:38; b. at the triumphal entry into Jerusalem, Mark 11:6-12; c. at the seaside after his resurrection, Luke 24:36-43.

LESSON XXXIV—OUTINGS

1. *Outings Uplifting.* Outings are an important avenue to educational, spiritual and physical exhilaration and advancement. At the average social or dance, people, young and old, have a tendency to gather in cliques and crowds and thus obstruct a free intercourse of feelings and personal contact. An outing, on the other hand, affords a better opportunity and creates a tendency for people to mingle more freely. The atmosphere and surroundings of the great outdoors are usually such as to exhilarate and respond to the Holy Spirit. This conclusion is exemplified by reference to some of the earlier outings of the Latter-day Saints.

2. *Feasting and Companionship.* The most outstanding outings of the early settlers are the Twenty-fourth of July celebrations of 1856 and 1857. On these occasions a large number of Saints led by the modern Prophet Brigham Young, journeyed up to the head of Big Cottonwood canyon to celebrate the anniversary of the arrival of the Saints in Salt Lake valley. The outing in the year 1857, celebrating the tenth anniversary of the arrival, has a great historical significance because on the second day of this outing, the startling and unexpected word came that Johnston's Army was on its way to Utah to annihilate the "Mormons." It is doubtful if a more dramatic and yet advantageous time from the standpoint of the Saints could have been picked to break such discouraging news. After two days of feasting on the companionship of one another, and on one of Nature's great works 8,000 feet above sea level, the Saints were undoubtedly inspired with a spirit of unity and faith which enabled them to bear the disappointment with determination and fortitude. At this celebration there were present nearly twenty-six hundred people, five hundred vehicles, and about fifteen hundred animals comprising horses, mules, oxen and cows. A military

complement and six bands were also present to add zest to the spirit of the occasion.* Refuge was sought in the tops of Zion's mountains so the minds of the Saints would be unobstructed by the ordinary rigors of work-day problems and surroundings. Everything was conducive to a receptive attitude of partaking of the beautiful things of life and nature and the Holy Spirit.

3. *Spiritual Feasts.* These outings, therefore, became spiritual feasts characterized by outward expressions of gratitude and thanksgiving for the freedom the Saints had enjoyed for ten years in the promised land. These occasions vividly recalled to the minds of the Latter-day Saints the promises of the Lord, his great accomplishments through their instrumentality and his reward for faithful effort. Such outings "recreate" in the fullest sense. In and of themselves, they righteously expand and elevate the mind and body and soul, not only of each individual present but of the entire group as a unit.

4. *Blessings and Responsibilities Added Upon.* In this generation we have the same blessings to be thankful for that the early settlers, our benefactors had, and in addition, we have those blessings added upon which have also brought responsibilities added upon. Our gratitude can be featured in our present-day outings as profitably as it was in the pioneer days.

5. *Central Theme for Outings.* It is an essential feature for all outings and celebrations to carry out some well defined purpose or central thought; otherwise a valuable educational opportunity is being passed up. For instance, on a Twenty-fourth of July outing, the central aim can be a review of incidents surrounding the entrance of the pioneers into Salt Lake valley. This thought can be carried out and sustained by the music, the speeches and the games, in short throughout the entire celebration. For the following Twenty-fourth, the history of the activities and hardships of the pioneers immediately following their arrival can be made the central thought. Or we need not confine our theme wholly to history, we may use any spiritual thought or idea. Some such idea can be extended to the Fathers and Sons' and Mothers and Daughters' outings, the Sunday school picnics and Mutual outings. Or, it may be well, in these cases, to adopt a patriotic, moral, social or spiritual idea as the central theme. This plan need not detract from the recreational part of the outing. The games in most cases can be so designed or modified as to incorporate and sustain the main theme of the outing. By this means outings are made highly instructive as well as recreational and interesting. They also afford a very practical means of solving some of our social problems because we get collective effort at work which makes small problems out of large problems.

After playing games, eating and rubbing elbows with other fathers and other fathers' sons, on one of their regular outings, what father or son

*See *History of Utah*, by O. F. Whitney, Chap. 29. Also *John Steven's Courtship*, by Susa Young Gates.

could return home without having a higher regard for his fellow brethren or without being benefited in various other ways? What girl could be so indifferent to morning and evening prayer, the reading of good books, proper diet, and proper exercise as to not participate in them at the Y. L. M. I. A. outings? After living in such environment for a few days, what girls could be so indifferent to these things that she would return home from such an outing without being uplifted?

Questions and Problems

1. Why do outings afford a better opportunity for social intercourse than most entertainments?
2. Why is the great outdoors conducive to greater exhilaration than the indoors?
3. Describe the Twenty-fourth of July celebrations of 1857, at the head of Big Cottonwood Canyon.
4. Why would the Saints be especially grateful on this occasion?
5. How do you think the Saints felt after receiving word concerning Johnston's Army?
6. Name some of the regular summer outings of the Church organizations.
7. Why are outings educational?
8. Why are outings conducive to a better cooperative spirit in a community?
9. Discuss this proposition: Sunday outings are essentially characterized by a spirit of recklessness. (a) Organization and organized plans are missing in planning them. (b) Organization is lacking in carrying them out.
10. Discuss the four-fold value of an elevative outing: (a) The expectancy of it. (b) The preparation for it. (c) The enjoyment of it. (d) The remembrance of it.
11. In what particulars did America fail with Bok, chap. 38.

(The End)

My Baby

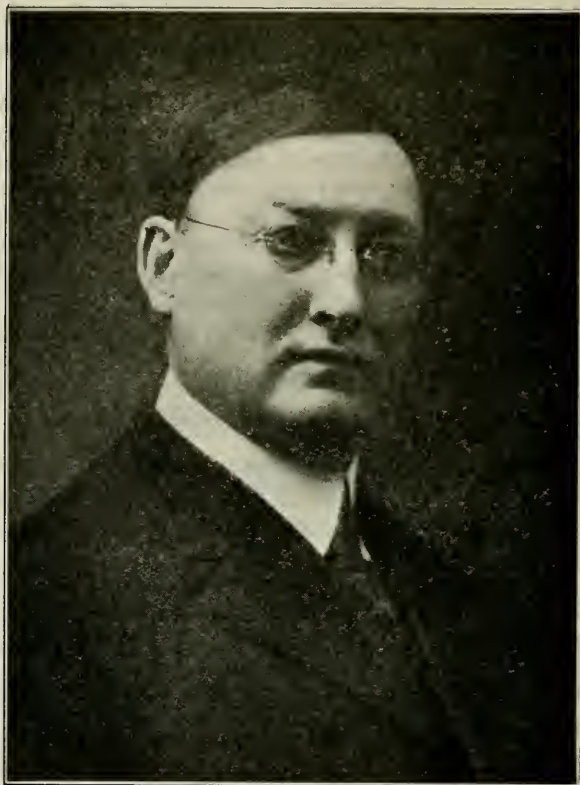
I've gazed on the faces of monarchs great,
I've seen great rulers and potentates;
But the greatest face beneath the sun,
To me is the face of my new-born son.

I've felt the thrill of achieved success,
I've thrilled at the touch of love's caress;
But the "thrillingest" thrill I ever knew
Was when I heard my firstborn "coo."

I've known great wealth and have known great fame,
I've thrilled at the sound of praise and acclaim,
But the happiest moment I ever had,
Was when my first-born murmured, "Dad."

Clifton, Idaho

O. E. Howell



Joseph Quinney, Jr.

The New President of the Canadian Mission, Who Succeeds
President Nephi Jensen

Joseph Quinney, Jr., was born in Weber Canyon, Weber county, Utah, December 25, 1870. He is the eldest of a family of thirteen children. He was educated in the public schools of Logan until he was thirteen years of age, at which time he started out to provide for his own support. Since that time he has been dependent entirely upon his individual efforts for the success achieved in life.

He was first employed as a delivery boy by Zion's Cooperative Mercantile Institution and later he became a salesman. He worked his way upward through intermediate positions to the headship of the accounting department. He was with Z. C. M. I. in Logan for a period of seven years.

He was then called on a mission to Samoa, where he served for four years, being very successful in his labors. Upon his return he became associated with Sidney Stevens Implement Company, also with the Cache Valley Mercantile Co. After serving these two institutions for two years he became a representative of the Amalgamated Sugar Company, first accepting the position of general accountant, later that of manager of the Logan plant. When the Lewiston sugar plant was built he also became manager of it, and eventually was made district manager of the Amalgamated interests in Cache Valley.

During the year 1916, two years after the world's great war was declared, Brother Quinney was sent to Russia to purchase sugar beet seed for the local sugar interests. Many parts of Europe were visited by him including all parts of Russia, Siberia, China, Japan, and many of the islands of the south seas. Upon his return from Russia, he resumed his duties as district manager, and in the year 1917 was promoted to the important position of agriculturist for the company; later he was given the position of general secretary. Aside from his activities with the Amalgamated Sugar Co., he is a director of the Thatcher Brothers Banking Co., Hotel Eccles, and chairman of the executive committee of the Brigham Young College. He served also for a period of four years, as trustee of the Utah Agricultural College. He filled one term in the Utah State Senate, as senator from Cache county.

His ecclesiastical responsibilities have been many, he having come up through the various quorums of the priesthood. He is at present the first counselor to President Budge of the Logan stake presidency, having served since the organization of the Logan stake of Zion. Prior to this time he served as second counselor to President Ballif in the old Cache stake. He served in both ward and stake positions before his elevation to the stake presidency, and has had wide experience in the educational, civic, and religious development of the state.

In 1892, April 22, he married Ida Theurer. The fruitage of this marriage were six sons, five of whom are now living—one in Salt Lake City; one in Casper, Wyoming, one in Los Angeles, California, one now on a mission in Germany, and one attending school at Logan. Three of Elder Quinney's sons have been on missions, two in Germany and one in Samoa.

Elder Quinney was set apart Feb. 6, 1923, to preside over the Canadian mission, by President Heber J. Grant, Charles W. Penrose and Melvin J. Ballard, President Grant being mouth.

President Quinney has been a careful student of the gospel for many years. He has read widely. His sympathies are wide and generous; and his love for God and the great latter-day work unbounded. His many friends rejoice that his rich experience and faithful devotion may be used in directing the labors in one of the great missions of the Church.



Charles S. Hyde

The New President of the Netherlands Mission

Elder Charles S. Hyde left for his new field of labor in Holland, March 16, sailing from St. Johns, Newfoundland, on the 23rd. He was accompanied by his wife, Mrs. Lenora Sperry Hyde, who has been called to preside over the mission home. Their three children accompanied them. Elder Hyde will succeed President John P. Lillywhite as president of the Netherlands mission. He was assistant chief clerk in the Presiding Bishop's Office and a member of the Pioneer stake Sunday School superintendency; also a member of the Pioneer stake high council, and chairman of the teacher-training department of the Pioneer stake, prior to his call for this new field of labor. In 1907-9, he filled a previous mission in Holland, acting as mission secretary to President Sylvester Q. Cannon. Mr. Hyde is well qualified to take charge of the new position to which he has been chosen, and the blessings of his many friends go with him to his new field of labor.

The Book of Mormon Plates

By J. M. Sjodahl

As far as I know, we have no data from which to calculate, with any degree of accuracy, the number of plates contained in the original volume of the Book of Mormon, or their weight. And yet, such questions have been discussed seriously by unfriendly critics of the Book of Mormon. The prophet Joseph does not enlighten us on that point, any more than Moses does on the size and weight of the stone tablets on which the law was engraved. The particulars furnished by the eye witnesses were given in answer to questions pressed upon them, in the course of what amounted almost to cross-examination, many years after they had seen the plates, and their figures could not be anything but vague estimates, in the absence of new revelations on the subject.

Suppose, for the sake of illustration, that two or more men should be asked the dimensions of a book they claim to have seen, say Webster's Dictionary, and that the question was put to them twenty years after they had actually had it before them; what would the result be? Each would give his own impression, unless, indeed, there had been collusion between them.

David Whitmer, in an interview in the *Kansas City Journal*, not very long before his death, said of the plates:

"They appeared to be of gold, about six by nine inches in size, about as thick as parchment, a great many in number, and bound together like the leaves of a book by massive rings passed through the back edges."^a


Martin Harris, according to *Myth of the Manuscript Found*^b estimated the plates at eight inches by seven inches, and that the volume had a thickness of about four inches, each plate being about as thick as thick tin.

Orson Pratt had never seen the plates, but owing to his intimacy with the Prophet and the witnesses, his word has great weight. He tells us that the plates were eight by seven inches, and that the volume was about six inches, each plate being about as thick as common tin. Orson Pratt also tells us that two-thirds of the volume was sealed.

The question therefore is: Could one-third of a volume

^aThis is quoted from *The Prophet of Palmyra*, and may or may not be authentic.

^bAn excellent little book by George Reynolds.



Hebrew translation of 2 Nephi 5:20 to 2 Nephi 11:3, about fourteen and three-quarters pages, American edition. The space within the border lines is the exact size of the plates as given by Orson Pratt and Martin Harris, 7x8 inches.



Hebrew translation of 2 Nephi 5:20 to 2 Nephi 11:3, about four-teen and three-quarters pages, American edition. The space within the border lines is the exact size of the plates as given by Orson Pratt and Martin Harris, 7x8 inches.

[illegible]

of metal leaves, eight by seven inches, by four (according to Martin Harris), or eight by seven by six (Orson Pratt), contain enough plates, each as thick as tin, to yield the necessary space for the entire text of the Book of Mormon?

We have been told that this was utterly impossible.

Now look at the accompanying illustration. On a space seven by eight inches, my friend, Brother Henry Miller, a Hebrew by birth, has written with pen and ink fourteen pages of the Book of Mormon text, translated into Hebrew, using the square letters in which the Hebrew Bibles now are printed. That is to say, the entire Book of Mormon,^c fourteen pages of the American text to each page of Hebrew could be written on 40 3-7 pages—21 plates in all.

Brother Miller positively states that, even if the compilers of the Book of Mormon used much larger characters than he has used in this copy, they could have engraved the entire text on 48 plates.

This may sound incredible to some, but in the first place, the Hebrews anciently did not write the vowels, as we do. They wrote only the consonants, and they did not leave a blank space between words. That was an immense saving of space. In the second place, they did not need as many small words to complete a sentence as we do. And frequently the auxiliary words consisted of only one letter, which was attached to the main word, either as a prefix or suffix. Finally, they used many abbreviations and that was another great saving of space.

Now, if we allow fifty plates to an inch, and four inches for the thickness of the volume we find that one-third which was translated consisted of 66 or 67 plates. But as only 48 were actually needed, there is ample enough margin to allow for large, readable characters, and the necessary thickness of each plate.

It is just as difficult to estimate the weight of the plates as their number. Thirty-five twenty-dollar gold pieces would cover a surface 8 by 7 inches. To make a column four inches high, 48 would be needed. That is to say, thirty-five times forty-eight twenty-dollar gold pieces—1,680 in all—would make up the dimensions of the plates, 8 by 7 by 4 inches. But each of these weighs, as I am informed, 21½ pennyweights. That would make a total, if my figures are correct, of 123 pounds avoirdupois.

But from this weight liberal deductions must be made. The

^cThe American edition, published at Nauvoo, 1842, has 566 pages, 5¾ by 3 7⁄8 inches, including the margins.

plates did not fit as closely together as gold coins stacked up in columns. They were, in all probability, hammered and not cast, and there would be quite a space between each. Further, they were not solid gold but an alloy. Nephi's plates were made of "ore", and Moroni mentions "ore" as the material of which his plates were made. (1 Nephi 19:1; Mormon 8:5.) The ore certainly was considerably lighter in weight than the refined gold would have been. Then again, some allowance must be made for the metal cut away from every plate by the engraver. Everything considered, the entire volume could not have weighed a hundred pounds even if we accept the dimensions given as the actual measurements. But they were not. They were only approximations.

The question may also be approached from a different angle. If the entire text was written on 48 plates, then the book contained only 144 leaves, since two-thirds were sealed up. But if 200 leaves weighed 123 pounds, 144 leaves weighed a fraction over 88 pounds. When the necessary deductions are made from their weight, something like anywhere from 50 to 75 pounds remain, and that, I believe, comes nearer the truth than any estimate made by unfriendly critics.

The plates were not heavier than that the Prophet, who was an unusually strong man, physically, as well as intellectually, could lift them and handle them.^d This is the testimony of eye witnesses. And that testimony stands.

But, is it certain that the Prophet Joseph had charge of the part of the plates that was sealed up? That may be the general impression, but is it correct? Orson Pratt^e says:

"You recollect that when the Book of Mormon was translated from the plates, about two-thirds were sealed up, and Joseph was commanded not to break the seal; *that part of the record was hid up.*"

If the words which I have italicized mean that the sealed part of the volume was hidden before the translation of the other part was even begun, then the Prophet did not have the sealed part in his keeping, and the objection based on the weight of the volume rests on nothing.

^dSee *History of the Prophet Joseph*, by his mother, Lucy Smith, pp. 85 and 105. The account related must have been given by the Prophet himself to his mother.

^e*Journal of Discourses*, Vol. 3, p. 347.

Egyptology and the Book of Mormon

By R. C. W.

III

If the foregoing facts and explanations can serve in any sense to illustrate the conditions of making written records in the days in which, according to its own representations, the Book of Mormon was compiled, we may proceed to a brief analysis of the only document extant that can supply anything approaching direct evidence on its claims. Although the "transcript" shown to Professor Anthon seems to have disappeared, another with the same ascribed character has been preserved in Joseph Smiths' family. It is the document labeled "Caractors," in script closely resembling the Prophet's chirography, and showing seven lines of unfamiliar figures. According to traditional understanding, this is another "transcript" from the "plates" of Mormon. While it would seem a quite unpromising task to attempt guesses upon the origin or derivation of this writing, careful examination confirms the opinion that a thoroughly informed mind must render upon it the verdict that "some one has been trying to copy an inscription in a character closely suggesting Egyptian hieratic." Several characteristics are evident in it:

(1) It is evidently the work of a penman unskilled in copying unfamiliar and foreign writing—hence it shows marked irregularity in the formation of several closely similar figures, probably intended to be identical.

(2) It closely suggests a studied transcript from some previously formed original, or originals, in the fact that the separate figures seem to have been shaped deliberately, and in accord with some predetermined plan—just as if the writer were actually copying lines from some document before him—rather than to have been written haphazard, as would have been the case, if each figure had been concocted off-hand.

(3) It closely suggests the copying of a continuously-reading document, rather than the transcription of a series of selected separate figures, in the fact that, while the first four lines are written large, and with some suggestion of care in forming the figures, the last three lines are in reduced size, and show considerably smaller care for details.

(4) While, as we might judge from the relative size and apparently careful formation of the first two figures at the left of the first line, as compared with those following, the writing of this "transcript" seems to have been done from left to right, according to modern custom, it could be held to represent, or to be intended to suggest, a script written from the right, as were most Semitic languages and Egyptian. This conclusion seems to be warranted by the presence of the three square black figures—

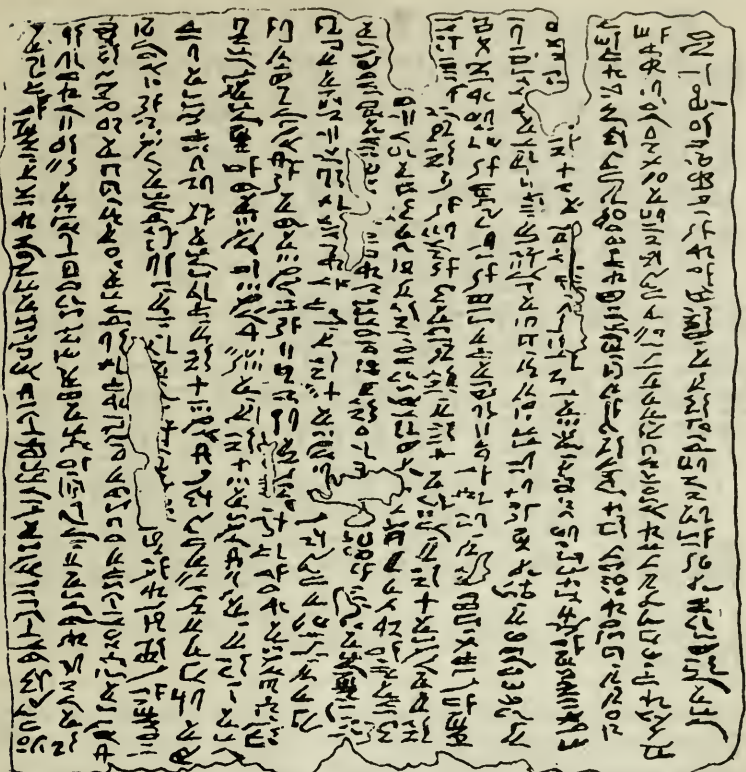
The traditional "transcript" labeled "Caractors," and supposed to be a running copy from a section of the "plates" of
 Mormon. It is included for the purpose of comparison with the older form of hieratic writing shown in the page from
 Puh-Htep; also for brief analysis of the forms of several of its characters.

the third at the left end of the last line—which might seem to be stops or periods.

(5) While the first four lines of this document are written comparatively large, as if to exhibit the forms of the essential characters used in the writing, the last three are smaller by at least a half, which fact might be held to indicate that the writer had concluded to represent the writing in small size, as it must have appeared on the Plates of Mormon. It would be entirely reasonable to hold that the writer's mind was divided between two ideas: (a) to reproduce the *forms* of the separate characters, as in the first four lines, and (b) to represent the general appearance of the lines as they appeared in the original document. While, in view of the writer's evident lack of skill as a penman, it would be impossible to insist that his copying was entirely accurate in matters of size, detail, etc., of the separate characters, it is interesting to note that each of the first four lines contains approximately half as many characters, on the average, as the last three lines. Thus, there are 26 characters in the first line, 24 in the second (total 50); 26 in the 3rd and 21 in the 4th (total 47); 37 in the 5th, 40 in the 6th, and 49 in the 7th; giving an average of 44.6.

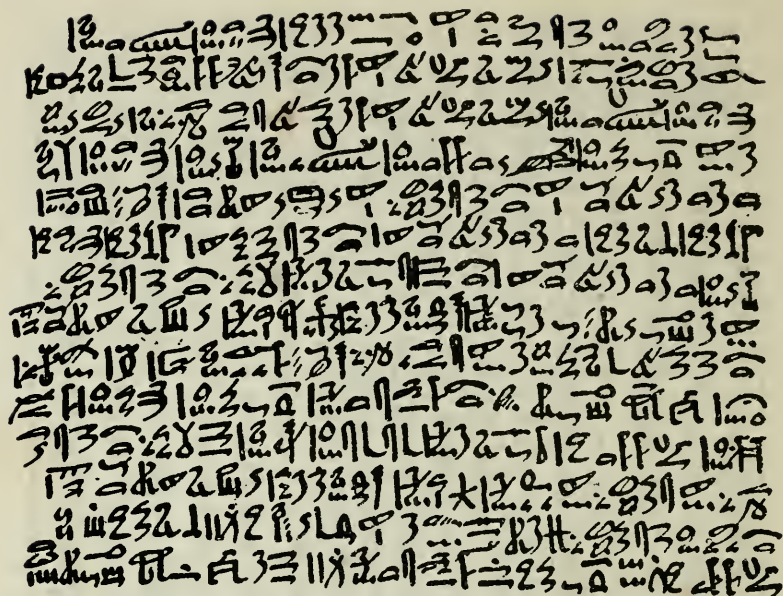
The close resemblance of many of the figures found in this "transcript" to characters familiar in Egyptian hieratic writing invites careful analysis, not because such, or similar, figures might not have been produced by an entirely ignorant person in attempting to justify his claim to possession of a secret writing in a strange language, but precisely because, according to claims, this writing professes to reproduce the characters of an "Egyptian" original. If the writer had stated that this "transcript" represents either Hebrew or Greek writing, an intelligent critic would be in conscience bound to say that it represents neither the one nor the other—nor could represent either of them. But when he has given us to understand that it represents Egyptian writing, no informed and conscientious mind can fail to recognize that he has given us many figures closely suggestive of characters used by writers of that very language. Where did an unschooled American writer of nearly 100 years ago find such characters to copy, unless he had before him the very kind of original which he claims to have possessed? To invoke "coincidence" would be merely unintelligent, since the numerous "good guesses" of Joseph Smith will presently present a situation nearly as interesting—in some scientific particulars—as a full demonstration of the remarkable claims and explanations which he himself has given.

Thus, as seen in the writing of Ptah-Hetep, as given above, there are numerous figures closely suggesting script capital "L," capital "S" reversed, or the numeral "2." Counting the signs in our "transcript" from the left, we shall find suggestions of such forms in line I, no. 22; line II, nos. 7, 14, 20, 23; line III, 12 and 18; line IV, 13, 14, 17; line V, 12, 17, 33; line VII, 2, 17, 28, 40. Because of the evident inexactitude of



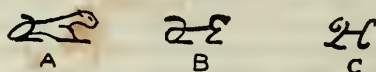
"All sorts of crooked character disposed in columns." Copy made from a fragmentary sheet of personal letters in Hieratic writing, composed by one Hekanakht, an Egyptian priest, about 2004 B. C. The originals, which are in the Metropolitan Museum, New York City, show several characters closely like those to be found in the document labeled "Characters," supposed to be a transcript from the plates of the Book of Mormon. The resemblances closely suggest that this document is actually a copy of some writing very like Egyptian Hieratic.

the copying, an attempt to identify any of these figures might involve difficulties, although all are characteristically suggestive of hieratic writing. The first figure (at the left) in the first line of the "transcript," while possibly exaggerated on any familiar hieratic character, might be held to represent an attempt to reproduce the hieratic sign for the doubled reed leaves as shown third from the right in the first line of Ptah-Hetep's writing. It seems to be repeated here in line II, 8, 17; line IV, 10; line VII, 33, 38. The second figure in the first line of our "transcript" invites attention, because of its close suggestion of a form of script capital "H," as occasionally written. That



Extract of a page from the Ebers Papyrus, an ancient Egyptian treatise on medical subjects, in Hieratic writing. Included for sake of comparison of its characters.

such should be its real explanation is fairly outside the range of probability—a man capable of so closely imitating hieratic writing must certainly be supposed to have had sufficient imagination to avoid so obvious a blunder as to intrude script capital letters in his “transcript,” otherwise so convincing. As



The Crouching Lioness and the “Capital H.” Showing the possibly traceable form of the problematic character given in the “Caractors” document. A shows the hieroglyphic form; B, the hieratic, and C, a copy of the character shown in the transcript. The form shown at B could, imaginably, be miscopied into the form shown at C.

a matter of fact, this figure may be held to be an example of the force of association between a familiar sign and one resembling it in an unfamiliar writing. Precisely this description would lead us to suggest that it might be an attempt to reproduce, in all essential strokes the figure of the crouching lioness—the traditional symbol for the letter “L”—as found in numerous hieratic manuscripts. The resemblance, instead of proving the transcript fraudulent in any sense, is highly significant in further supporting the theory that it is precisely

what it purports to be. It seems to be repeated at line II, 9, 21; IV, 19; V, 16, 28; VI, 4; VII, 38.

Probably the most suggestive fact about this professed "transcript" is that it includes compounded figures, closely like those formed by the familiar Egyptian habit of writing one character above another—"piling" them as we might say—several examples of which may be seen in Ptah-Hetep's lines. Such "piled" figures, closely suggesting some of his, or reminding the reader of the Egyptian practice in general, may be seen in the "transcript," as follows: Line I, 3, 8, 20, 24; II, 1; III, 6, 23; V, 29; VI, 5; VII, 9, 25, 30, 37. So this "transcript"—ignorantly concocted as some ignorantly argue—shows, not only numerous figures very closely like those familiar in Egyptian hieratic writing, but also represents in several cases a manner of writing used in all kinds of Egyptian styles, and nowhere else!

Without pausing to analyze the numerous indefinite strokes in our "transcript," or attempting to guess at the possible significances of the several figures, not evidently akin to known, or common, hieratic symbols (e. g., line I, 5; II, 2, 11, 16; III, 2, 16; IV, 5, 6, 12, etc.), it is safe to state that the following are certainly close imitations of probable hieratic originals: line I, 10, 11, 12, 13, 20, 22, 23, 24; line II, 7, 10, 12, 13, 14, 19, 20, 21, 23; III, 3, 6, 8, 10, 12, 14, 18, 20; IV, 4, 7, 11, 13, 14, 15, 17, etc. Counting these with the characters previously analyzed, we find that, out of a total of ninety-one characters in the first four lines of the "transcript"—all more carefully copied than those in the succeeding three lines—we have a total of forty-two that so strongly suggest characters usual to hieratic writing that they are worthy of mention. When we consider again that the writer of this "transcript" claimed that it was in this very kind of character, and that its general appearance strongly suggests that it was actually copied from some original, rather than invented off-hand, as slovenly theorists would have us suppose, it seems perfectly reasonable to ask, "What was this original? And how did the writer obtain it?" How far a careful study of this document could take us toward justifying the traditional claim that it is an actual inscription in Egyptian characters, this superficial study can not, of course, inform us. We are entitled, however, to the full measure of satisfaction that may be derived from the assurance that its professed representation of Egyptian writing may be partially justified by even a casual examination.

As may be understood, most of the facts and inferences hitherto adduced may be said to constitute argument more or less subsidiary in character—creating favorable impressions, without directly demonstrating conclusions. Since, however,

Joseph Smith claimed acquaintance with Egyptian writing and language, it might seem highly reasonable to inquire whether he has left any evidence which informed minds might construe as partial justifications. To avoid lengthy discussion of this point, it may be in place to select two conspicuous facts, which conclusively demonstrate that he had derived Egyptological knowledge from a reliable source. The first is to be found in the name of the city Nauvoo, which was selected, as we are told, because it connoted the idea "beautiful." It was, in fact, the "City Beautiful". This meaning, he said, belonged to the word in the language, or dialect, which he called "reformed Egyptian". Now, in Egyptian the word for "beauty" is usually rendered *nefer*, and is regularly indicated by the figure of a lute an object which some authorities have held to represent the sound of *nof*, or *nofer*. Nor is there certainty in this case, as also in many others, apart from the analogies of the later Coptic language. In fact, the values of the vowels in most Egyptian words constitute the greatest uncertainties in Egyptological study. In any event, the familiar method of deriving the idea "beautiful" from the symbol for "beauty" was to pluralize it after the noun to be qualified. Thus, on the Rosetta Stone, we find several times repeated the title of Ptolemy Epiphanes, *neter per neb neferu*, literally "god Pharaoh, Lord-of beauties" by which we are to understand "beautiful Lord," or "good Lord." The expression for "beautiful city" would be *nut neferu*, "city-of beauties." The conspicuous difference between the name Nauvoo and the Egyptian plural form *nfrw* is the absence of the letter "r", which could readily be supposed to indicate just such a dialectic change as might be found in a language described as "reformed," or modified. Its close approximation to the essential Egyptian sound, also to the plural form with final "u", can not but be suggestive.* Is this another "good guess"?

The second fact may be called even more suggestive, and bears directly upon the question of ability to read any variety of Egyptian writing. It occurs in the caption to the first of the

*It is interesting to note in passing that the custom of designating cities and countries by names in plural form was familiar in ancient times. Thus, in Greece, we find *Athenai* (Athens), *Thebai*, (Thebes), *Mukenai* (Mycenae), etc., all plural in form. In the Bible, also, several place names follow this custom. Thus we have Succoth ("booths"), Bachim ("weepers") Chittim ("giants"), Anathoth ("answers"), etc. The New Testament name Chorazin suggests a plural form in Chaldee. We find also the dual form *Mitzraim* for the name of Egypt, meaning literally "the two Egypts," upper and lower, south and north, as frequently designated in Egyptian writings. The Hebrew name *Ephraim* seems to have a similar meaning; thus "two lands," etc., but, although the form of the name suggests the dual number, the derivation is not entirely certain.

three plates illustrating the Book of Abraham. In the right hand lower corner of this plate will be seen the figure of an offering table surmounted with flowers and skirted by two other objects of problematical character. It is numbered "10," and is said to indicate "Abraham in Egypt." If we understand that this is the reproduction of a note, really intending to say, "Abraham in Egyptian," we have an interesting evidence of something quite other than guesswork. The hieroglyphic value of the offering table is commonly given as "ab", the figure on the floor at the right, corresponds to nothing more closely than the hieroglyphic symbol for the letter "r", the flower above the table, in its conventional hieroglyphic form, connotes the syllable "ha" (correctly with hard "h", like the German *ch* in *ach*). This gives us five essential letters, *Ab-r-ha*, drawn from familiar hieroglyphic values. The figure on the floor to the right of the offering table is not so clear. When, however, we consider that the wood engraver who originally copied this plate evidently has shown himself neither an Egyptologist nor an artist, we may conclude that this figure has not been copied with entire accuracy. As it stands, it suggests nothing more closely than the familiar scribal rendering of the figure of an owl, which is the well known hieroglyphic equivalent of the letter "m". Whatever it may have been in the original drawing, it is sufficiently close to the owl figure to tempt Joseph Smith, or any other observer to assume that the owl was intended, and to give the fami-



Analysis of Fig. 10, Plate I of the drawings accompanying the text of the Book of Abraham, giving their readily recognizable hieroglyphic equivalents, with phonetic values; spelling the name "Abraham" as indicated in the traditional caption. This exhibit enforces the conclusion that the writer of the caption had some knowledge of Egyptian methods of writing.

liar hieroglyphic value, thus completing the name *Ab-r-ha-m*. If, by any chance, he, or we ourselves, mistook the value of this particular element, the fact can not be held to vitiate the identifications of the other three figures, about the values of which

there is no doubt whatever. This is explained in the accompanying diagram. We are not concerned, however, with the possible, or even the "probable," original significance of these figures, but solely with determining how far a man of modern times has been able to recognize the proper phonetic values of objects commonly used as characters in hieroglyphic writing. The man who wrote the caption to this plate undoubtedly had some elements of Egyptological knowledge.

We have attempted in the present writing to go no further than verifiable facts can take us—avoiding inferences, except where facts seem to uphold them. Nevertheless, we have discovered that, in several essential particulars, the allegations of the Book of Mormon have the support of science. How far the demonstration of its accuracy in these particulars can go toward erecting a complete conviction of the truth of its claims, each reader must, of course, judge for himself. We can add merely that as in other matters of definite knowledge, the facts are at hand, also that they are as represented. They were not fully accessible to anyone in the days of Joseph Smith; nor is he known to have made any such investigation on his own initiative, as could have enabled him, under even the most favorable circumstances, to discover them for himself. How shall we account for these *Facts*? That is a fair question.

Stand Together, Mutual Workers

(Tune: "Let the Lower Lights be burning." *Songs of Zion*, page 264.)

Stand together, Mutual workers,
Faithfully stand side by side,
With the Slogan as our motto,
And our constant, daily guide.

Chorus:

Stand together, Mutual workers.
Let the Slogan point the way.
"Pure life through clean thought and action"
Be our watchword, M. I. A.

Happy we, when serving others.
"He who serves best, profits most,"
"Service above self," my brothers,
Ever guide our Mutual host.

Bravely stand and meet the issue,
Never falter, never fail.
Honor leaders, honor Priesthood,
Keep the faith—truth will prevail.

Mutual workers, God is with you,
He will comfort, he will bless.
Mutual work brings mutual blessings,
Mutual help and happiness.

Lethbridge, Canada

D. H. Elton



Hearts and Hollyhocks

*A Story of Love, Struggle
and Society*

*by
Ruth Moench Bell*

Chapter VIII

By tacit agreement, neither Edna nor John made any attempt to talk over their misfortune. It was always before them, immeasurable, insurmountable, incalculable. Their very silence on the subject drew them closer together.

Once, however, when their affairs seemed more promising, she begged him to tell her where he had been all those months before he had let her know. He told her of the stealthy ride on the freight to the coast. Shielded by a kind brakeman, who recognized him and helped him with a disguise, he reached the coast and shipped out with horses to Panama. From thence he had worked his way to New York.

"If the boat had gone down," Edna moaned, clinging closer to him. "If I had lost you and not been able to tell you that I love you more than all else in the world!"

Spring came at last. Spring in New York! Times were better for them. One Sabbath they even afforded a car ride out into the country where the dogwood blossoms and little wood violets grew. Why was it harder to forget out there? Why did the innocent fragrance of the spring blossoms stab poignantly at all that was finest in them? Never before had Edna cried when John was near. But the flowers and the sunshine hurt so the tears would come. And then they were so wonderfully alone out there with only the friendly trees, the beneficent clouds and the young grass and flowers near them.

"It was all my fault, John," she cried, "my pride, my desire to live near Judith and have as nice things as she had! Think of straining for possessions like those when things like these might have been ours for nothing! If we had got some pleasure out of the other! It was nothing but feverish strife, heart-aches and bitterness—and—this!"

"Don't," John begged, "you can't take it all on you. Do you suppose my pride had nothing to do with it? Don't you suppose it was hard on me to see you outclassed and myself regarded as a failure, because I could not provide you with clothes and cars like the others had? The others, the best, as they think themselves, those we strained to ape, I wonder if they ever think of us with anything but scorn and contempt!"

"We mustn't become bitter, dear."

"I know. And I have only myself to blame. I meant to pay it all back after the first time. But you needed things and I did want to show them that I, too, could make money if I had a chance. And then since I had done it once, it looked easy to do it again and make a stake, and then pay it all back without anyone being wiser. I was gullible! I can see it now. It was all a hoax, the first success, just to lead me on to a bigger plunge. The mistake was in yielding the first time. I meant to put you up where you were meant to be, and I have dragged you down to this!"

"Hush, dearest, you see it doesn't do to talk it over. It would drive us mad."

Two little girls ran by them, their arms full of blossoms. Edna's sobs broke out afresh. "If they could only have been ours!"

John pressed her hand in silent sympathy. The sun was getting low so they left the woods and made their way to a street car to return to the ugliness and squalor of their tene-ment.

On their way to their lodgings they came upon a little girl, thin, ragged and dirty, crying her heart out in a doorway. Edna stopped to comfort her and learned the sad reason of her tears.

"The boys and girls tease me," she cried, "because my papa's a jail-bird. But he never meant to steal. Mama was sick and we were so hungry. And he could get no work."

"It is always the same," John groaned, "always a reason, never one sufficient. But I'm glad now, I'm reconciled that we have no children. It is better that we alone suffer."

There came a tap at the door. Both started up in terror. Had the law found them at last? Edna answered the knock while John stepped into the small closet. It was another warning from a friend. A detective had been seen in the neighborhood.

Scarcely daring to seek employment again, John took their small savings and got him a push-cart and supplies. But Edna became too ill to work. The strain and lack of nourishing food was beginning to tell terribly on her. Scarcely a night now that she did not wake finding herself sitting up in bed moaning that they had taken him. Almost every time she dosed off she would find herself smothering a cry of terror that he had been found. She was beginning to have but one dream: he was gone and she would grope in agony till she found him.

The sound of a telephone set her nerves jangling. A knock at the door nearly drove her into hysterics. Every policeman she saw struck terror to her heart. Every corner she turned might be the one that led to John's cell in jail, because she

might come face to face with a detective who would recognize her and follow her to John.

She finally became so ill that her condition was alarming. They could not afford a doctor. The landlady told them of a free medical clinic for the poor. Edna winced at the term. She had not thought of herself as classed with the poor, poor as their condition was. She went to the clinic only to be told that she must have better food, raw and cooked vegetables and fruits, milk, eggs, cereals, well cooked. How could they cook them at all? She must quit worry and walk daily in the fresh air, joyously, care-free, she must walk.

Edna tried not to laugh at the irony of the prescription. But she knew she must try to carry it out. She must not fail John now. She must pray instead of worry. She would eat raw carrots: they were cheap. She even learned to laugh when John called them "Mormon" bananas. He told her of a certain professor and "Mormon" apostle, of former days, who saw Italy together subsisting on raw carrot and cabbage and dry Italian bread. John now made her eat the eggs and milk; she had made him eat them before; and he never once told her that the supplies of the push-cart were running low and he was spending all he got to bring back her health. She took her walks, looking resolutely for patches of blue sky between the tall buildings instead of patches or batches of blue-coated policemen. She listened for birds instead of footsteps of detectives. And gradually her health returned and she was able to laugh once in a while.

Then John told her that he had sold the push-cart and would have to seek employment again. Edna received the news quietly and, as she was so much improved in health, insisted that she try to find work. Both set out again to seek employment, well knowing that any advertisement they answered might be a decoy to catch him. Fortunately their crisis came late in the spring when work was more plentiful so both were again drawing wages.

When work was over, it was hard to stay in their ugly room while spring's advancing beauty called them out of doors. But parks and river fronts were dangerous places, to be visited with more safety after dark.

How they longed to go to church; but they must bring no stigma on their people. As their church affiliations were well known, the church services might be a likely place for them to be apprehended. Many a time as the warmer weather made open windows desirable, they lingered on the outside, across the street, listening to the singing. "We are like moths," Edna thought, "singeing our wings against the light of God's love." How good the old, familiar songs sounded and how comforting:

"Oh, my Father," "God moves in a mysterious way his wonders to perform." But also, how the songs with their associations of happy, care-free days, hurt.

So well did Edna please, in her new employment in the department store, that she was raised from the salary of eight dollars a week, which at first looked so big to them, to the princely sum of twelve dollars a week and promised also the position of district manager. The world began to look much brighter. How big twelve dollars a week looked to them. What vast wealth it represented to them: eggs, fruit, milk, vegetables became frequent possibilities. A nicer room, a few clothes also might be theirs, if John, too, could find better employment.

Chance newspapers left on park benches kept them posted on the employment openings. In one of these papers John found an advertisement that sounded particularly promising. Full of hope, John went to answer the call, telling Edna that he would phone her if he succeeded in getting something.

As soon as he left, the old fear assailed Edna's heart. Was it a lure to trap him? Two hours later the phone in her department rang. The message was for her. Hoping and fearing she took up the receiver. A voice so strange she could not recognize it called her by name.

Her reply must have indicated her bewilderment for the voice cried: "Don't you know me, dear?"

"No," she answered, and indeed she did not.

"This is John," the voice said. "They have found me at last. The advertisement was merely a decoy on purpose to find me. They have just wired Herron to come on and get me."

Edna hung up the receiver. Her feet seemed leaden as she tried to move them to her manager to get her time. He urged her to stay, telling her that the district managership was in sight. But she told him they were forced to leave New York for the west.

The officer and detective were waiting for her when she arrived at her room; and John was in hand-cuffs. Surely that bit of degradation was not necessary. The detective smiled triumphantly. Great work that, to have caught a hounded rat in a trap. His smile faded a trifle when he caught sight of Edna's face and the quiver of her lip as she attempted to kiss John.

She packed their few belongings. A suit case would have held everything. All the while both thought of one thing: Jack Herron was to come for them, Jack Herron, Sheriff Herron, John's school mate and hers. He and John had played marbles together. Jack Herron and she had danced together.

How every one in their home town would talk! The ordeal

was harder even than they had dreamed it would be. How she longed to talk to John alone, just for a minute. What could she say to him with another always near? And now there would always be another near. This was the law, a law made to protect humanity from such as they. Such as they, poor, pitiful blunderers! Edna managed a smile for John and pressed his arm comfortingly as they walked on in silence, with the pitying glances of the underworld following them.

(To be continued)

An Answer to Prayer—or What?

By Hugh J. Cannon, President of the Liberty Stake of Zion

Some years ago I happened to be in the office of the First Presidency when Henry M. Stanley, the noted African explorer, called on Presidents Wilford Woodruff, George Q. Cannon and Joseph F. Smith. In the course of the conversation which ensued the visitor expressed, and very feelingly, his great admiration for a community which could successfully accomplish such a marvelous task as that imposed upon the Latter-day Saints. He knew, because of his own experiences in undeveloped countries, the difficulties which had been overcome. In his opinion, it requires the highest degree of courage for a well equipped, sturdy band of men inured to hardships to venture as far from the boundaries of civilization as did our pioneers when they came from the east, even if the motive in coming is but to explore the country.

“But,” continued he, “instead of that you were almost entirely stripped of your possessions and in consequence had very poor equipment. You brought your wives and children, your infirm and aged. No retreat was possible. A desolate and forbidding country was to be your home, and here you had to survive or perish. Human wisdom would have decreed that you must fail, but you did not. Now in looking over your achievements, your beautiful valleys, fruitful fields, prosperous cities and comfortable homes, I am filled with astonishment.”

One of the brethren suggested that this could never have been accomplished except for the power of the Almighty which was constantly manifest.

“I can well accept that statement as the truth,” responded Mr. Stanley, “Because I, too, am a devout believer in the aid which comes through prayer.”

He related a number of his personal experiences, bearing upon this point, one of which became fixed in my memory. In substance it was this:

On one of his exploring trips to Africa, he and two companions left the main company and went on a rather extended tour into the interior. Their supply of food was limited as they expected to find game and fish with which to supplement their larder. However, in this they were wholly disappointed. Day after day passed without any sign of relief. They pushed forward vigorously, thinking always that tomorrow would bring about a change in this particular. At last their stock of provisions was exhausted and starvation confronted them.

"We had gone supperless to bed," said Mr. Stanley, "and arose gloomy and despondent. I suggested that the two men go up the stream on whose banks we had camped and that I would go in the opposite direction. After their departure I went into our little tent, knelt down and entreated my Heavenly Father to extricate us from our perilous position. I submitted our case to Him with an earnestness that only a man similarly situated can command. Arising from my knees I picked up a stick which I had used as a cane and stepped out into the open. At that very moment a large wild duck flew past the door of the tent so near me that I struck it with the stick.

"When the men returned to camp, discouraged because of their fruitless quest, they found a meal prepared which they pronounced the best they had ever tasted.

"During its progress, I told my companions about the petition and its miraculous answer. One of them scoffed at the story and thought me very childish.

"Your prayer had nothing whatever to do with that duck flying past," said he. 'It would have come along just the same if you had not prayed.'

"'But I would not have been there to get it,' was my reply, 'If I had not gone into the tent and asked for divine assistance, I should have been tramping around as fruitlessly as you were. Furthermore, when a despairing man pleads with the Lord for something and receives what he asks for, is he not an ingrate if he assumes the attitude that it would have come to him in what he terms a natural way even had he not prayed? I asked for something and got it, could I expect more? Gratitude compels me to acknowledge the gift as an answer to my request.'"

PRAYER

"If thou wilt bow down before God, * * * and call on his name in faith * * * then shalt thou receive the hope which thou desirest."—Alma 22:16.

Loyal Scouts

With Spirit

Words and Music by Ida H. White.

There is work to do and plen-ty too for ev-ry loy-al scout At the while
Ev-ry scout will lend a help ing hand to an-y one in need With good cheer All the

while cheer We will ral-ly to the col-ors true and all our trou-bles rout With a
We will al-ways do what e'er we can, We like a kind-ly rout deed Nev-er

smile, With a smile We roll our sleeves and go to work. At
Nev-er fear We're al-ways glad to do our part and

Rit
an-y thing on hand We count the fel-lows out who shirk They're nev-er in de-mand.
count it pled-sure too We do our best with honest heart We're lay-al brave and true

Chorus. tempo

We'll be true and loyal too To the red, the white and blue Ev-ry day we'll do our duty with a will. Some good

act we do each day. Never think a-bout the pay, For we're glad to help a neigh-bor up the hill.

Freedom

"Men are free according to the flesh; and all things are given them which are expedient unto men. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil."—2 Nephi 2:27.

Helps in Teacher-Training

*Written for the General Church Board of Education by L. John Nuttall,
Brigham Young University*

Habit and Habit Formation

(To accompany Lesson 5, *How We Learn*, Teacher-Training Text, 1923)

Why does a mother feel ashamed when the little boy of the home grabs at the food and heaps his plate? She evidently feels that somewhere she has not done her duty, that the boy's conduct in some way reflects on her to her social disadvantage. The duty she thus unconsciously feels is that she should constantly work to direct the instinctive actions of her child into proper habits. The situation is a table full of food set with dishes. Instinct impels him to get plenty. Social propriety says he should control this food getting behavior along so called good-mannered ways. Good manners are habits either formed or forming. As teachers we all face the same duty as this mother. The situation is a beautiful Sunday. What shall the child do? Can we help him form the habit of church attendance? The child is at church. How can it be assured that he will be reverent? It is necessary for health that one washes oneself before eating. How can this habit be developed in children?

As the outline suggests, habits are good and bad as judged by other people or social standards. To say "it is me," is bad, to say "It is I" is good. When a boy hits his finger with a hammer it is good to say "ouch," it is bad to say "damn." When we consider how habits begin we are face to face with a condition that is interesting. The habits that are formed are the actions that brought satisfactory results in their beginnings. Babies form the habit of crying for everything because they get things that way. Children longing for attention repeat the action that gets that attention. The boy who said "damn" and was rewarded by having his exploit repeated to father by mother and then laughed at is surely happy, so he repeats it. The boy who refrains from Sunday swimming trips to go to Sunday school is laughed at and jeered by other boys and then is bored by a poorly taught lesson at the hands of an irritable teacher and is not praised or noticed. These are illustrations of the famous Law of Effect in habit formation. Reward pleasantly the action you want repeated, punish unpleasantly the action you do not want repeated.

If, therefore, you would help pupils form the habits that are desired you should first know what these desired habits are. Many of us don't. A habit is a specific automatic response to a given situation. To function, therefore, an action must be performed under natural conditions. A boy hears a word and spells it. He has formed a habit. He later needs to write that word but misspells it. Why? The habit formed is:

"Hear the word—spell it." The habit needed is:

"Think the word—write it." This habit has never been formed. A boy grows up safely guarded by his father and by asking the parent spends his money wisely and saves. He later goes out to work alone and becomes a spendthrift. Why? The habit formed is:

"Ask advice—spend well and save." The habit needed is:

"Decide what to do—spend well and save." These illustrations serve to make clear a second part of this psychological law which states "Put together the things you want to go together." More specifically, habit is a response to a situation. We should see to it that the natural situation brings out the desired response. Habits that will work cannot be formed by associating a good response to some stimulus other than the one to be met in life.

Practically then we may restate the whole principle thus: Put the things together you want together, reward the right response, make wrong actions unpleasant.

How can teachers connect with real situations? This is a difficult question, but can be answered largely by saying: Teach from real life problems and true biography so that the situations are as natural as possible. Most habits begin, however, before formal teaching begins. Let us take through our first illustrations. The table is set for a special dinner. What shall the boy do the first time he meets the situation? There are six ways in which the first response will be determined.

1. Instinct may control as suggested above.
2. The hunger may not be strong so that no definite instinctive response is ready, so the boy just moves at random and does something, or makes varied movements.
3. Some special mind set or attitude may determine the action. The mother may ponder how the guest will like the salad. The boy watches to find out and therefore sits rather quiet. The mother may ask the boy to be the last at the table. This set or attitude may prevail.
4. The boy may respond to only a part of the situation. The novelty may cause him to act more curious than hungry. The guest may be older and the submissive tendency may respond to this factor and the boy be non-aggressive.
5. Perhaps the boy has eaten at school and has taken turns. He notes the similarity of the guest situation and responds accordingly by insisting on his turn.
6. He may guide his action by imitation.

Whatever the determining factor, he will act and will be acting under natural conditions. If he appears greedy, rude, hasty, noisy, a suggestion or reproof should be given in order to show the displeasure of the rewarding agent and if the misconduct is very serious some denial of pleasure should follow. The boy should not, however, be denied appearance at the table next time. Should the boy act quietly, remain patient and on

the whole do well, it should not be forgotten for this then is real habit formation. The other is habit prevention. Praise the boy, indirectly at the table, later by compliment and privilege and then give him opportunity to meet the situation again. Whether it be this illustration or others the teacher's place is to suggest right first responses. This can be done by building the mind set or attitudes. A story, an example well rewarded, will do this. She may analyze the situation and call attention to parts that will call up proper action, or she may furnish an example for imitation. Don't merely have the pupil begin with a strong initiative but have him begin *right* with enthusiasm.

The beginning of a habit in this way is a conscious, deliberate process. Many habits begin unconsciously in random activity. Such actions as become habits are selected because they worked well and brought satisfactory results. When an act is thus made in a given situation and works, how does it become automatic, definite and sure as a habit? The answer is the second big law contributed by recent psychology: Repeat the response frequently enough and for a long enough period to make the connection in the nervous system between the appearance of the situation to the senses and the proper action by the muscles a permanent pathway. This is the law of *frequency or repetition*. Just mere repeating will not do, however. The one forming habit must repeat with interest and with the purpose of learning. If a boy is kept after school for some disciplinary reasons and is asked to write a word many times or work one hundred problems his purpose is not to learn but to get out of school. His work will probably be worse at the end than at the beginning. The learner whose purpose it is to improve keeps a record in some form of his progress in the forming of the habit and thus keeps interested and improves with practice.

What can the teacher do in habit formation? She can provide the situation or help realize it. She can guide the first response to accuracy. She can endeavor by her enthusiasm to make this beginning striking. She can control the rewards for good action. She can insist on practice for improvement.

Most of the teachers, however, are thinking of another problem. A child has lived, played and worked, and has formed habits that have served his individual needs very well. The teacher knows the social situations and knows that the child with these habits will have difficulty. She teaches the new principle of right conduct and the child finds himself torn between intellect and habit. Habit generally will prevail unless it is counteracted by other habit. The new principle is not enough. A child spends every cent he gets for candy. This is a bad habit but is very satisfying. To teach thrift is not enough. To deny money is not enough. A little bank, a box, a purse, something to do with the money is needed. Money should be given and used properly. Then each time the suggestion or proper use should be made. Breaks should be prevented. A new controlled channel for sufficient candy should be provided. In fact habit

breaking is a double process of habit formation and instruction and is therefore difficult. All of the things a teacher can do will not form the habit in the other. The cooperation of the pupil must be had. The learner must form the habit. Economy in life's activity demands an habitual response to every situation which stays relatively the same through life. Habit is thus a big part of life. All of the instincts are modified by the above process into habits, and this process is part of learning.

The Stream of Consciousness

(To accompany Lesson 6 *How We Learn*, Teacher-Training Text Book, 1923)

If we stop sometime in our busy life and try to see what has been taking place in our minds for a short period of time we shall study a wonderful process. In a little while one attacks a problem in business, solves it, calls a helper and gives instructions but in so doing he notices the new dress of the office girl, then he recalls his daughter at home, wonders if the whole family are well, then is suddenly forced to look out of the window because of some unusual noise. After investigating he again comes back to his desk, notices the newspaper for the first time though it has been there all the time, reads, forms a judgment on some phase of the day's public affairs, reads about a fire, recalls an expired insurance policy, goes back to his desk for this and begins his work again. To follow step by step would mean to study the processes of thinking, expression, perception, memory, imagination, instinct of responding to unusual noise, judgment thinking. All of these mental processes go on, yet the man is not aware of himself very much, if at all, and certainly feels no breaks in the mental life as each act is performed. He is not concerned with the process but all is part of himself and he thinks of it all as meanings of the world about him.

In addition to the things of which the man is thus aware there are many other things happening to him. His clothing is touching his body; a radiator may be making a slight noise; there may be noises from other parts of the building. Of these he is not aware or conscious. He may be made to notice them by their becoming more intense or by someone suggesting them. So at any one time we are conscious or aware of some of the things happening about us because of activity within us. We are not aware of other things as happening, but consciousness may shift to these. These moves are not by breaks or shifts, but by association or instinct from one thing to another they make up the whole of mental life. This fact of the unity of consciousness and the continuous relations existing between the various phases of mental life is illustrated in all of the lessons of the year. Every day life will convince us all that each of us is an organized unit functioning all together for the accomplishment of our purposes. Thus mental life and consciousness are always going on.

Not only is mental life or consciousness going on all the time but it is constantly changing. Because we are blessed with the ability to re-

tain the effect of experience when we repeat a conscious act, it is not the same but is accompanied by recognition as known before. James says, "What I wish to lay stress on is this, that no state once gone can recur and be identical with what it was before. Now we are seeing, now hearing, now reasoning, now willing, now recollecting, now expecting, now loving, now hating; and in a hundred other ways we know our minds to be alternately engaged. But all these are complex states, it may be said, produced by combinations of simpler ones.—Do not the simpler ones follow a different law? Are not the sensations which we get from the same object, for example, always the same? Does not the same piano-key, struck with the same force, make us hear in the same way? Does not the same grass give us the same feeling of green, the same sky the same feeling of blue, and do we not get the same olfactory sensation no matter how many times we put our nose to the same flask of cologne? It seems a piece of metaphysical sophistry to suggest that we do not; and yet a close attention to the matter shows that there is no proof that an incoming 'current' ever gives us just the same bodily sensation twice."

Not only this fact but another should be more fully stated. At any one time the objects or acts of which we are conscious are not known with the same degree of clearness. Of sensation, Woodworth says, "Of two stimuli acting at once upon us, we are the more conscious of that one which catches our attention; of two acts that we perform simultaneously, that one is more conscious that is performed attentively.

"We need not be entirely unconscious of the act or the stimulus to which we are not attending. We may be dimly conscious of it. There are degrees of consciousness. Suppose, for example, you are looking out of the window while 'lost in thought.' You are most conscious of the matter of your thoughts, but conscious to a degree of what you see out of the window. Your eyes are focused on some particular object outside, and you are more conscious of this than of other objects seen in indirect vision, though even of these last you are not altogether unconscious. Consciousness shades off from high light to dim background."

In thought we always have a focal element and connected with it is a fringe of related topics. James says, "Consciousness is always interested more in one part of its object than in another; and welcomes and rejects, or chooses, all the while it thinks." A teacher in a grammar class wrote the sentence on the board, "The large ball was thrown to the boy." She then attempted to analyze the sentence to show the function of the adjective large. When asked what word preceded ball a boy answered, 'basket.' The word ball had driven from the focal part of consciousness all suggestion of grammar and had led the boy to think intensely of game and contest.

As teachers we should understand these general characteristics of mental life. Largely the determining force in selecting what will be in the focus of consciousness is interest. The focusing is the process or condition of attention,

EDITORS TABLE



Courtesy and Unselfishness

It is Paul, in that inimitable chapter on charity, in I Corinthians 13, who practically declares that all gifts, however excellent, are valueless without love. Let us read that chapter once a day for a few weeks. He compares charity with a great many wonderful things, and then defines it, giving some of the ingredients that go to make up love or charity, and among these according to Drummond, we find patience, kindness, generosity, humility, courtesy, kindness, unselfishness, good temper, guilelessness and sincerity. In other words, Paul's exact explanation of love or charity is that it, "suffereth long, and is kind; envieth not; vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." And in the third division of the chapter he explains that it never faileth, it is about the only thing that lasts, and is at least the greatest of the three everlasting Christian graces, Faith, Hope and Charity. "And now abideth faith, hope and charity, these three, but the greatest of these is charity."

All these elements which go to make up love are practical, in that they can be put into daily use and practice by every member of the community. Such are supremely the elements of courtesy and unselfishness. Much thought might be spent upon their meaning and practicability; suffice it to say, they imply love in society, love in relation to our association with our fellows. As Paul puts it, "Love doth not behave itself unseemly, seeketh not her own." It means that courtesy should be practiced in every action, in all the little things that pertain to our daily association with our fellow men, if we would learn to love them. The one great secret of the ability to be unselfish, polite, and courteous is to love. If one loves, no matter whether he be untutored or of the highest of society, he will not behave himself unseemly, for the lover will not do things in an ungentlemanly way. Hence, Paul's definition of the courtesy and unselfishness of love: "Love doth not behave itself unseemly, seeketh not her own." The example of Christ's love stands before us as one of the grandest in history. His life was an il-

lustration of the principle that there is little happiness in having, but much in giving. This is rather contrary to the ideas of the generality of the race who think happiness consists in having and getting and being served by others, rather than in giving and in serving others. Christ declared, "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." God our eternal Father served and suffered, owing to his love for the world of mankind, when he gave his Only Begotten Son that men who would believe on him should not perish, but should have everlasting life.

How shall we learn to love? Through putting into practice the elements of love which Paul so clearly defines. Opportunities confront us every day of our lives. Through taking advantage of these in ceaseless practice we shall learn to love. There is much turmoil, contention, selfishness, discourtesy in the world at the present day among peoples and nations. As Latter-day Saints we cannot afford to follow in the way of the world, but rather must discipline ourselves in the practice that shall create in us the love of God and man. Jealousy, anger, pride, selfishness and discourtesy, are characteristics of the loveless soul, and indicate the ill temper which seems now to direct the thoughts of mankind, all of which are contrary to the Spirit of Christ. His deliberate verdict was that it is better not to live than not to love, when he declared, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." The business of our lives is to have love fitted into our characters and to take advantage of every opportunity to learn how to love God and our fellow men. Practice makes perfect. Courtesy and unselfishness are prominent elements of love with which to begin.—A.

"The Trend of the Race"

This is a book on the study of present tendencies in the biological development of civilized mankind published by Harcourt, Brace & Company, New York, 1921. It is written by Samuel H. Holmes, Ph. D., of the University of California.

Quoting from its pages, (227-228) we are told that the magazine, *Physical Culture* has collected expressions of opinion from its women readers as to the qualities desired in an ideal husband. The first requisite was health, then financial success, paternity, appearance, disposition, education, character, house-keeping and dress, followed in the order named. A like inquiry

addressed to its male readers on the qualities desired in an ideal wife resulted in the following tabulation, showing the requirements of an ideal wife according to male readers of *Physical Culture*, giving qualities and percent:

Health	23	Disposition	11	Management	7
Looks	14	Maternity	11	Dress	7
Housekeeping	12	Education	10	Character	5

The comment is made that the classification of qualities was somewhat unfortunate, which probably accounts for the small value placed on character, and then we further read: "A statement of the matrimonial requirements of 115 young women of the Brigham Young College, a 'Mormon' institution of Utah, showed that 86 per cent demanded that the prospective husband must be morally pure; 99 per cent required that he be mentally and physically strong; 52 per cent that he be of the same religion as themselves; 45 per cent that he must be taller than they; and 93 per cent that he must not smoke, chew or drink." We are then told: "The judgments of these young ladies are interesting as indicating how far ideals of manhood may be moulded by instruction, and afford ground for hope that much may be accomplished in the direction of eugenic improvement by inculcating the proper standards in the minds of the young."

All of which, if it proves anything, proves that the people who will keep themselves clean and free from the contaminating influences of evil; following the advice and counsel of the Lord, as given by revelation to the Latter-day Saints, in the Word of Wisdom and other instruction on right living, may become the redeeming leaven of the whole social world. Also, we have yet much to learn.—A.

Messages from the Missions

Delightful Experiences of Lady Missionaries

Sister Anna Widtsoe, in a letter to President Charles A. Callis, stating some of her missionary experiences says: "The other day I went up to a beautiful home and saw a lady sitting on the porch. I had a prayer in my heart. The lady was very charming and actually interested in 'Mormonism.' She bought a little book and before I left, she rang for the maid who brought me a glass of ginger ale on a silver tray. That was style all right. This good woman made me feel so much at home and asked my companion and me to call again, and when we were near her home to come in and rest. Wasn't that fine? Every day makes me more thankful for having the privilege of being a missionary. A few days ago, while traacting, my companion and I met a Catholic lady, broad-minded and liberal in her views. It was a pleasure to be with her. Her husband was from Boise, Idaho. She asked us to come again the next day; we did, and oh, for the surprise! They were so lovely to us. We were treated to a dinner of fried chicken, nice gravy, mashed potatoes, creamed corn, hot

rolls, lettuce, tomato salad, and strawberries with whipped cream and chocolate cakes. Imagine such luxury. Real china and silver ware, good music and a mighty fine opportunity to preach the gospel. They have invited us back Wednesday."



Sister Eula Parry writes as follows: "While tracting we have been able to open up four new homes for cottage meetings. Yesterday we had an excellent cottage meeting at the home of an investigator at which there were thirty people present. We had some interesting conversations. Last week we held five spirited cottage meetings besides our five regular meetings. Four of them were held at new homes and we were invited to hold more. A lady invited us to have Sunday dinner with her and it was a delicious repast. The other night at one of the cottage meetings I spoke on "Repentance" and an investigator seemed much interested in all that I said. We were invited by his wife to dinner so that we could explain more of the gospel to them." Lady missionaries, left to right; Eula Parry, Anna Widtsoe.

In the Heart of Maoriland

Elder Arthur W. Gudmundson, Huntly, Waikato, New Zealand, January 23: "We are laboring in the heart of Maoriland among some of the direct descendants of Lehi. We are well received and cordially entertained in nearly every place we go. The Maoris are a truly religious people. Better Latter-day Saints are not found anywhere than among these big-hearted children of God. Our progress is favorable. Various auxiliary organizations are being formed and new members are entering our fold constantly. The Waikato conference is one of the largest in the New Zealand mission. We reach the most remote village with our message and nearly all of our work is carried on in the Maori tongue. The country is rough and roads are poor, so our best means of travel is on horses, which we catch and break ourselves. We do not stop long in one place, but travel constantly from one settlement to another. We are very grateful for the love and respect shown us by those among whom we labor. Our every want is cared for by the Maoris and by the Europeans as well. We acknowledge the blessings of our Father in heaven and can see his hand in all of our success. We are happy and find much joy in our work. We look to the *Era* as a great help to us with its messages of inspiration and cheer, and certainly appreciate it. Elders Waikato conference, New Zealand, left to



right, back: Evart A. Ottley, Elba, Idaho; Arthur W. Gudmundson, conference president, Salt Lake City; Harold R. Knudsen, Provo; John B. Blackham, Moroni, Utah. Front: Francis L. Wilcox, Preston, Idaho; Angus R. Potter, Loa, Utah; James A. Thornton, American Falls, Idaho; Glenn A. Jorgensen, Smithfield, Utah.

One to a City

Paul E. Hart, Springfield, Missouri, February 17: "Due to the small missionary force, we are placed one to a city, with sister missionaries to



help and assist in acquainting people with the message that we have to deliver. Elders Bennion and Summerhays are engaged in Joplin and Sidalia, Missouri, and are doing a splendid work, while I am laboring here

in Springfield. We all appreciate the *Era*. It helps our work and is a valuable missionary to thoughtful people." Elders left to right: Lynn Bennion, Paul E. Hart, H. B. Summerhays.

M. I. A. in Illinois

Elder C. H. Neuenschwander, conference president of the southern Illinois conference, reports a conference held in Springfield on the 14th of January at which members and friends of the Church from several of the towns in southern Illinois met. President Winslow Farr Smith, the retiring mission president, and Dr. John H. Taylor, his successor, attended the conference sessions and delivered excellent sermons. "Great success attended the conference and the divinity of the great latter-day work was strengthened in the hearts of many. We have an organized Mutual Improvement Association here and many are enthusiastic over the progress and advancement of the work. We find the *Era* very valuable as a missionary.



"Missionaries of the southern Illinois conference, Northern States mission: (left to right, top row) Marion G. Clark, Cannonville; H. B. Stay, Draper, Utah; Randall Olson, Lovell, Wyoming; R. A. Jones, Enoch; A. W. Bradshaw, Tremonton, Utah. (Middle row) Samuel G. Jackson, Manassa, Colorado; M. R. Park, Granger, Utah; Wilford B. Staples, Shelley, Idaho; Joseph Case, Mt. Emmons; Edwin James, Logan; H. O. Eitner, Salt Lake City, Utah. Front row: C. A. Neuenschwander, incoming conference president, Salt Lake City, Utah; Martinus Anderson, outgoing conference president; Burley, Idaho; Dr. John H. Taylor, incoming mission president, Salt Lake City; Winslow Farr Smith, outgoing mission president, Salt Lake City; LaPhene Petersen, conference president Northern Illinois conference, Hyde Park, Utah; Orson P. Davis, conference president of Chicago conference, Blackfoot, Idaho."

M. I. A. Day at Lethbridge

From Superintendent D. H. Elton of Lethbridge, Canada, writing February 23, it is learned that the M. I. A. are busy with their program for the M. I. A. Day, to be held June 4. Taber has been selected for the "big meet." Committees are organized, the fair grounds have been secured, and the work pretty well outlined. It is the King's birthday on June 3, which, by statutory law, is celebrated the following day, Monday, June 4, so that this becomes a public holiday. The M. I. A. officers have arranged for a conference on Sunday, June 3, at Tabor, it being held this early to enable their delegates to reach Salt Lake City in time for the big M. I. A. annual conference, which will be held on the 8th, 9th, and 10th of June.

PRIESTHOOD QUORUMS' TABLE

Annual Conference

The ninety-third Annual General Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, on Friday, April 6th, 1923, at 10 o'clock a. m., with sessions on Saturday and Sunday, April 7th and 8th.

A general priesthood meeting will be held in the Tabernacle Friday evening at 7 o'clock, and a special priesthood meeting in the Assembly Hall Monday at 10 a. m.

It is requested that in arranging missionary reunions, etc., there shall be no conflicting dates or hours with the foregoing appointments.

*Heber J. Grant,
Charles W. Penrose,
Anthony W. Ivins,
First Presidency.*

Relief Society Wheat Funds to be Remitted to the Presiding Bishop's Office

The First Presidency desire that all Relief Society wheat funds be remitted to the Presiding Bishop's Office where they will be kept intact and subject to the instructions of the First Presidency. Interest on this wheat fund will be paid at the rate of 4% on July 1 of each year, the interest to be used for maternity purposes and child welfare. The question of gathering wheat by the Relief Society organization as heretofore, was decided upon and there was no objection to gathering of wheat funds, or funds of any character whatsoever for charity purposes, but it is thought unwise to store wheat in bins as the Societies used to do. It should rather be sold and turned into cash and sent to the Presiding Bishopric where it will be added to the principal of the fund to the credit of the wards remitting.

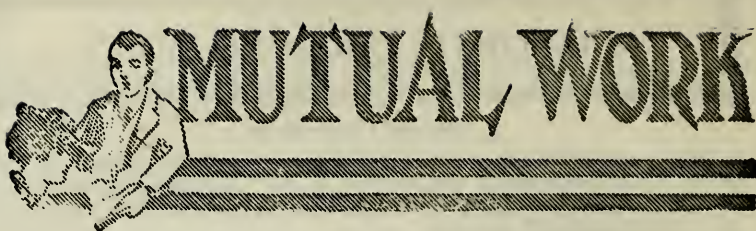
Missionaries and Baptisms, 1922

From a bulletin issued by the Presiding Bishop's Office it is learned that the average baptisms per missionary in the missions during the year ending December 31, 1922, was 2.4. The Hawaiian Islands and the Norwegian missions have the highest average per missionary which is 5. The Netherlands, 4.5, Southern States 4; and Central States, 3.8. In the 22 missions there were 4,329 adult baptisms; with 1,782 missionaries. The largest number of baptisms being in the Swiss and German mission, 657; in the Southern States, 665; in the Central States, 519; in Hawaii, 363; California, 237; Western States, 238; Northern States, 211; Netherlands, 204. The largest number of missionaries were in Germany, 255; in Great Britain, 165; Southern States, 164; Central States, 137; California, 134; and Northern States, 116.

Special Y. M. M. I. A. Officers' Meeting

A special meeting of the Superintendents and other Stake and Ward officers of the Young Men's Mutual Improvement Association will be held in the Assembly Room of the Bishops' Bldg., Sunday morning, April 8, beginning at 8 a. m. All Y. M. M. I. A. officers and members of stake presidencies and bishoprics are especially invited to attend.

*George Albert Smith,
Richard R. Lyman,
Melvin J. Ballard,
General Superintendency.*



MONTHLY MESSAGE TO THE M MEN

VI—Happiness—How Obtained

By Thomas A. Beal, Member of the General Board

Twenty years or more ago, Dr. David Starr Jordan wrote a little book on *The Strength of Being Clean*. The principal plea of the book was for a sober life, and was based upon two facts: "To be clean is to be strong;" and "No one can secure happiness without earning it." These thoughts need to be repeated to every generation, and their importance cannot be too strongly impressed upon the minds of young men.

"The pursuit of happiness is an art in itself. To seek it is not necessarily to find it, and failure may destroy both liberty and life." So long as man is alive and free he will in one way or another seek that which gives him happiness, which means life and liberty.

"It is one of the laws of life that every acquisition has its cost. No organism can exercise power without yielding up part of its substance." No one can obtain success in any line of activity without giving forth energy; without toil, and hope, and faith. That is, we must work for what we get to enjoy it. Usually that which is obtained without effort is illusion and in the end deception, failure and misery. The religion which another man would give us we cannot take as a gift. We must work for the faith ourselves. "There is no Christliness without endeavor." He who would be wise must daily earn his wisdom. He who adds not effort to power will soon lose it. Each must learn in life his own responsibility; i. e., his own individuality and its meaning, and by it work out his own salvation.

Nothing worth while is given away in this world. There is no royal road to happiness. Like every other good thing in this life, it must be earned, and it cannot be held for long when not properly earned, that is, without paying an honest price for it. "The choicest gifts lie not on bargain counters." Reward, which is success, comes only by honest effort—by being willing to work and to wait believing that the harvest will be reaped at last.

To succeed in life a certain amount of adversity must be encountered too. But adversity is not always a bad thing. Only by overcoming obstacles do we grow strong and powerful. Every wind and storm makes the sturdy oak dig its roots deeper into the ground, so that it may be able to withstand more surely the tempests and storms of the future.

So it is with mankind. Strength comes with struggle. Only through resistance can man conquer adversity. The arm which is not used becomes palsied. Strength comes from use, and victory from strength. Temptation has its part to play in the development of life, and of character. To yield weakens us, and our strength is turned against us. To conquer is to succeed, and the strength of adversity goes over to us and makes us more able in the future to withstand the temptations of life.

In every walk of life, strength comes from effort. It is the habit of self-denial which gives men power to succeed. No one has ever succeeded until he has conquered temptation. The strength of being clean cannot be overestimated in the battle of life. In itself, it is more than half the vic-

tory. Without it all is lost. It gives power to the person which in itself brings success. Sooner or later in everyone's life there comes a time when one must meet temptation. To those who have practiced the habit of self-restraint, of self-denial, the power to resist will be easy, because they have learned to resist wrong and the resistance has given them strength. On the other hand, to those who have been given everything, who haven't earned their strength, the conquest of temptation will be difficult. He who has learned the value of money, has usually learned how to wisely spend it; he has learned to say "no" and to say it at the right time.

In conclusion, then, to be happy, in the biggest sense of that term, not merely pleasure, but effectiveness, we must learn the true worth of happiness, the strength of being clean both in thought and action, the power to say no, the power to conquer temptation, and the power to choose that which is best.

"Not what we have, but what we use,
Not what we say, but what we choose,
These are the things which mar or bless
The sum of human happiness."

A Schedule for Y. M. M. I. A. Work

Suggested schedule of Y. M. M. I. A. activities for the different months of the year, 1923-24:

June—Annual Conference. This year on June 8, 9, and 10.

July—Fathers and Sons' Outings.

August—Checking on Organization, Annual Stake Conventions, and Life Memberships.

September—Membership, Manuals and Class Study, *Hand Book*.

October—*Improvement Era*.

November—Fund.

December—Recreation, Monthly Special Meetings, Dancing, Drama.

January—M. I. A. Standards, Joint Social Entertainments, Slogan, Reading Course.

February—Advanced Senior.

March—Senior M Men.

April—Junior, Scouting.

May—Secretaries' Work.

The New Recreational Program

The Presidency of the Church have sent out a letter to the presidents of stakes throughout the Church assigning to the General Boards of the Young Men's and Young Ladies' Mutual Improvement Associations supervision over the general recreational activities of the Church, to establish and maintain proper standards in this field through their organization. In carrying out this assignment the General Boards suggest the following steps in perfecting the organizations:

Stake Organization:—The M. I. A. stake board, in consultation with the presidency of the stake, are to select four persons, two brethren and two sisters, one to be chosen as chairman, the ablest in this field of work to be found in the stake. These should be made members of M. I. A. stake boards, where they are not already members, and are to be known as the M. I. A. Stake Committee on Recreation, and are to take the place of the present Social Committees now organized in the stakes.

Ward Organization:—Like action is to be taken by ward M. I. A. officers, in consultation with the bishopric and stake M. I. A. officers. The Ward Committee on Recreation so formed should then carry out the general leisure time and recreational program. The personnel of the com-

mittee should be of a high moral and spiritual character, well informed on the recreational needs and opportunities of the communities and able to give supervision and direction in the work assigned them. This work should have the first consideration of those who are best qualified to do it.

In cooperation with the bishopric, or the presidency of the stake, the committees on recreation should hold a meeting with the heads of all the respective auxiliary organizations at an early date to correlate a year-round program in recreation and leisure time, giving each auxiliary organization an opportunity to participate in the year-round program.

Monthly M. I. A. Special Activity Program

Home Town Day

The general purpose of the activity for April, 1923, is to stimulate in the hearts of the young men and women of the community a greater love for their home town, in order that they may take greater pride in making it beautiful and more attractive. The General Boards desire that a program be given in each association, embodying some of the following suggestions:

First Division of the Program

A. Local History.

1. Music—Here songs may be sung which were favorites of the people of this community many years ago.
2. The first settlements in this community; the Indians; the first meeting house; the old time school.
3. Recitation—"The Builders," by Longfellow.
4. High spots in the history of the community, introducing how folks lived 40 years ago.
5. Reading, "The Old National Road," by Naylor.

It will be interesting to have an exhibit of old household and farm articles, and Indian relics.

Second Division of the Program

B. Making Our Home Town a Better Place in Which to Live.

1. Making the home beautiful with shrubs and flowers.
2. Labor-saving devices in the home.
3. Music and art in the home.
4. How to spend leisure hours at home.
5. What a scrubbing brush in action, and paint mean to a building.
6. Report of a special committee assigned to work out a community pride activity in which the entire association may participate, such as:
 - a. Improvement of meetinghouse and grounds.
 - b. Improvement of city cemetery.
 - c. Improving streets and walks.
 - d. Erecting community flag pole.
 - e. Preparation of public play grounds for weekly half holidays for M. I. A. Day, etc.
 - f. Making a community "Swimming Hole."
 - g. Taking steps for securing Public Parks.
7. A special slogan might be adopted and a banner placed in the meetinghouse.

C. Address: "Why I Love my Home Town."

Note: Decide to do some work that will make your town more beautiful and create a greater love for it. Make your town famous and noted for something.

A Unique Program



Master John Dalton Elton. Two-year-old son of Supt. D. H. Elton, who conducted the slogan at the M. I. A. joint meeting, Sunday evening, February 18, 1923.

From Superintendent D. H. Elton of Lethbridge, Alberta, Canada, writing to Superintendent Richard R. Lyman, it is learned that a joint meeting of the Young Men's and Young Ladies' Associations was held there on the 18th of February on the evening of the quarterly stake conference. A rather unique and interesting program on "The Aim of the M. I. A." was presented. The slogan was conducted by two-year-old John Dalton Elton, correlated with the anthem, "A little child shall lead them." He was dressed in pure white and stood on the pulpit before a packed house and without a tremor repeated the slogan and called upon the large congregation to arise and repeat it with him, which they did. Purity was certainly symbolized, crystalized and vitalized in the scene. The roll call of the stake officers was responded to by sentiments on the slogan. Boy Scout and Bee-Hive girls in uniform repeated the Scout Law and the Bee Keepers' Promise, etc., and unitedly sang, "True to the faith." Contributions were

given by the M' Men and the Senior girls, who are doing splendid work. The work was demonstrated and there were no long speeches or sermonizing. The reading course was especially treated by a review of one of the splendid books. Incidentally, it is learned from Superintendent Elton that the thermometer registered 30 degrees below zero at the time, which had a tendency to curtail the attendance to some extent. A reception for ward officers and bishops was prepared for the Friday night preceding. The Lethbridge stake succeeded in getting a report from every ward, notwithstanding the scattered condition of the wards in that stake, and the average, as per the efficiency report published in the March number of the *Era*, shows 96 points.

Fiftieth Anniversary Jubilee

A jubilee celebration of the Twentieth Ward Institute, an organization established, January 20, 1873, and which continued to exist until it was finally absorbed a number of years later by the Y. M. M. I. A., was held in the ward chapel on Sunday evening, March 4. The meeting was well attended, and a number who were members of the institute at its organization were present. W. H. Tovey, the first secretary, called the roll of 86 people who were charter members, and among them the following were present, Reinhard Maeser, W. H. Tovey, Oliver Hodgson, Joseph F. Sim-

mons, Nephi Howarth, and James Y. Moffat. Quite a number of charter members who were unable to attend were represented by relatives. Bishop C. C. Neslen conducted the meeting. A picture of the first president, John Nicholson, was hung on the wall; also pictures of Charles R. Savage and George M. Ottinger of the board of directors, and the old adobe school house was likewise displayed in the building. A number of visitors from the Legislature and other prominent men and women were present. The following program was rendered:

History of the Institute D. J. Watts
 A Life Sketch of John Nicholson.....By his grandson, John C. Nicholson
 Reminiscent Talks—Mrs. Lucy Savage Clark, Oliver Hodgson, Joseph F. Simmons, David R. Lyon, and Reinhard Maeser.

Old time songs were sung by Mary Romney Ross, John James, Royal W. Daynes and J. Willard Squires.

The invocation was offered by Harold Reynolds, and the benediction was pronounced by Edward H. Anderson of the Y. M. M. I. A. General Board.

The membership of the institute during its life was composed of many of the leading men of the Church in Salt Lake City.

The Nephi M. I. A. Scout Band

On March 4, 1923, the Mutual Improvement Associations of the three wards of Nephi held their musical at the stake tabernacle. Each ward furnished ten numbers for the program, including a number of selections from the Boy Scout band. The large tabernacle was filled to overflowing. The program had been worked out by the officers of the M. I. A. Boy Scout band and committees from the Mutuals of the three wards. One of the purposes of the musical was to raise funds to support the Boy Scout band. The contributions were left at the door as the people entered the tabernacle. The sum of \$206 was collected. The Boy Scout band was organized six months ago. There are 45 members, and the instruments which have been furnished by the parents of the boys, cost \$2,500. This commendable band organization has come about from one of the expressions in an Advanced Senior Class lesson of last year: "A band in every town and a choir in every ward."

Camp Roosevelt—Boy Builder

Was founded by Major F. L. Beals, U. S. A. supervisor of physical education in the Chicago public high schools. This camp is held during the summer vacation months and is a great out-door school where boys may spend a healthy, enjoyable life, roughing it, and at the same time, receive a thorough course in citizenship training and other splendid activities. The camp is located on Silver Lake, Indiana, sixty-five miles from Chicago on the New York Central lines. Inquiries sent to Major Beals, 460 S. State Street, Chicago, concerning boy problems and the camp will receive considerate response.

Scouting

The monthly report of Scouting in the Y. M. M. I. A., ending March 10, 1923, shows that there are 64 stakes which have M. I. A. scout troops not belonging to councils. There are 641 wards in which 254 M. I. A. scout troops not belonging to councils are organized. There are 3,795 tenderfoot scouts; 826 second class scouts; and 155 first class scouts; and 47 merit badge scouts, making a total of 4,823 scouts in the Y. M. M. I. A. not belonging to councils.

Activities in Raft River

Superintendent J. Henry Thompson of the Raft River stake, Malta, Idaho, reports the Mutual Improvement Associations in that stake are doing splendid work. They have had some activity aside from the regular program this winter. Three wards are active with basket ball teams. "Almo and Malta Senior teams were to go to Grouse Creek, Utah, on the week of March 11, a distance from Malta of seventy miles. They were to go by team. The Grouse Creek mountains had to be crossed on foot, as the snow is very deep and the pass is out of question for horses and sleighs. They took a drama from Malta to Sublet, Elba, Almo and Yost, on the week ending March 3, leaving home in February and returning the next month! after a five days' absence. There is some scout activity in Grouse Creek, Almo and Elba. Malta is already registered. Almo has had their tender-foot examinations."

Y. M. M. I. A. Statistical Report, February, 1923

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Ad. Senior Enrollment	Senior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Ad. Senior Attendance	Senior Attendance	Junior Attendance	Total
Alpine ...	891	18	18	146	227	204	345	922	111	138	120	220	589
Bear River ...	509	12	12	100	259	151	193	703	81	135	77	113	406
Beaver ...	287	6	3	26	52	40	71	189	21	32	28	49	129
Benson ...	841	13	13	113	129	250	328	820	94	61	120	209	484
Box Elder ...	750	13	12	101	304	176	241	822	80	243	125	177	625
Cache ...	520	8	8	104	91	175	252	622	68	56	106	178	408
Carbon ...	360	9	4	68	124	76	176	444	32	48	24	52	156
Cottonwood ...	789	12	8	69	67	149	215	500	50	32	94	154	330
Deseret ...	454	11	9	84	196	119	176	575	59	113	61	104	337
Emery ...	555	10	7	58	94	176	181	509	46	62	106	134	348
Ensign ...	959	7	7	58	143	197	260	658	49	37	94	206	386
Garfield ...	271	8	4	16	7	97	80	200	8	7	57	54	126
Granite ...	1866	16	16	172	244	333	615	1364	136	140	230	469	975
Hyrum ...	500	10	8	76	111	127	147	461	57	71	80	99	307
Juab ...	356	5	5	49	110	114	146	419	36	74	85	105	310
Kanab ...	213	6	6	43	63	40	95	241	28	46	25	63	162
Liberty ...	1215	11	11	101	297	316	480	1194	81	190	181	326	778
Logan ...	608	11	11	106	92	164	253	615	87	63	99	195	444
Millard ...	338	7	6	44	164	94	90	392	38	62	46	61	207
Morgan ...	210	9	9	64	58	84	121	327	45	35	58	80	218
Mt. Ogden ...	516	6	6	49	87	118	212	466	38	40	63	161	302
Nebo ...	946	15	10	72	145	114	220	551	55	63	61	131	310
No. Davis ...	446	8	8	64	58	103	198	423	41	27	60	141	269
No. Sanpete ...	802	13	12	86	114	228	306	734	61	59	127	215	462
No. Sevier ...	156	6	6	39	128	94	102	363	29	68	74	79	250
No. Weber ...	644	17	15	105	71	226	222	624	66	27	104	127	324
Ogden ...	750	10	10	78	88	228	249	643	62	37	111	150	360
Panguitch ...	273	6	4	24	62	102	102	290	19	45	52	67	183
Pioneer ...	960	13	13	99	168	238	360	865	87	91	139	217	534
Roosevelt ...	334	11	11	78	103	84	126	391	57	58	53	76	244
St. George ...	549	14	10	117	168	311	252	848	68	82	124	133	407
Salt Lake ...	1067	12	12	128	188	169	377	862	105	86	97	254	542
San Juan ...	270	4	4	33	83	71	84	271	21	27	40	71	159
Sevier ...	363	6	6	53	115	117	153	438	36	60	54	100	250
So. Davis ...	494	8	8	69	89	166	223	547	58	69	98	154	379
So. Sanpete ...	734	11	9	73	141	236	195	645	61	59	109	105	334
Summit ...	359	11	11	83	60	139	165	447	54	23	63	70	210
Tintic ...	230	5	5	30	76	56	111	273	22	45	24	68	159
Uintah ...	614	9	9	58	51	155	130	394	55	53	117	94	319
Wayne ...	189	6	4	26	15	44	56	141	18	6	23	41	88
Weber ...	630	8	8	59	98	175	184	516	46	40	74	120	280
Bear Lake ...	395	11	11	83	101	125	182	491	54	45	64	106	269

Y. M. M. I. A. Efficiency Report, February, 1923

STAKES	Membership	Class Work	Special Activities Program	Scout Work	Slogan	"Era"	Fund	Participation in Y. M. M. I. A. Programs	Stake and Ward Officers' Meetings	Ward Officers' Meetings or T. T. Classes	Total
Kanab	10	10	8	2	10	9	9	10	10	8	86
Liberty	10	9	10	9	10	10	10	10	10	10	98
Logan	10	10	10	10	10	9	7	10	10	9	95
Millard	10	5	10	3	10	8	8	10	7	7	71
Morgan	10	10	6	10	10	9	6	10	7	6	84
Mt. Ogden	9	10	10	10	10	9	10	10	10	7	95
Nebo	6	9	10	10	10	7	6	10	10	7	85
North Davis	9	9	10	10	10	10	8	10	9	9	94
North Sanpete	9	8	8	8	10	9	9	10	6	8	85
North Sevier	10	10	10	4	10	7	7	10	7	6	81
North Weber	9	7	6	5	8	7	6	7	10	6	77
Ogden	9	6	9	8	9	9	9	9	9	10	87
Panguitch	10	7	5	5	6	4	4	5	6	5	57
Pioneer	9	6	10	10	10	9	8	10	8	8	88
Roosevelt	10	7	8	10	10	10	10	10	10	9	94
St. George	10	7	5	6	7	5	5	6	2	4	57
Salt Lake	8	8	9	10	10	8	9	10	9	9	90
San Juan	10	6	10	10	8	10	6	10	10	8	88
Sevier	10	7	10	8	10	10	9	10	9	8	91
South Davis	10	10	10	10	10	10	9	10	10	9	98
South Sanpete	7	6	7	5	8	8	5	8	2	8	64
Summit	10	8	7	6	10	8	9	10	5	6	79
Tintic	10	10	10	10	10	8	10	7	9	8	92
Uintah	6	8	8	5	10	8	6	10	8	5	74
Wayne	8	6	5	2	5	6	4	7	2	3	48
Weber	9	8	10	10	10	10	9	10	10	8	94
Bear Lake	10	6	10	8	10	9	9	10	7	5	84
Bingham	10	6	8	9	10	9	9	10	8	9	88
Blackfoot	8	6	10	6	10	9	9	10	8	7	83
Blaine	10	10	10	5	5	5	5	7	9	5	71
Boise	10	5	6	4	9	6	5	10	8	6	70
Burley	10	6	5	4	8	7	7	8	6	6	67
Curlew	10	10	4	6	8	9	7	9	8	3	74
Franklin	10	6	9	6	10	9	7	10	9	6	76
Fremont	10	10	9	9	10	9	9	10	10	8	94
Idaho	10	10	4	4	7	6	5	6	5	3	60
Lost River	10	10	10	5	10	10	7	10	8	6	86
Malad	10	6	9	10	10	10	8	10	8	8	89
Montpelier	10	5	8	7	9	9	9	10	8	5	80
Oneida	10	8	10	10	9	9	7	9	9	9	90
Portneuf	10	6	8	3	8	9	6	10	6	3	69
Raft River	10	8	4	1	8	10	9	10	4	7	71
Rigby	10	7	8	5	10	8	6	10	10	5	79
Shelley	10	9	9	7	10	8	7	10	10	8	88
Teton	7	10	10	4	10	8	8	10	6	8	81
Twin Falls	10	9	7	10	10	6	8	10	6	7	83
Yellowstone	10	8	9	5	5	7	9	10	7	7	77
Alberta	10	8	9	10	10	8	8	8	9	7	87
Big Horn	10	10	8	8	8	9	8	6	6	7	80
Juarez	10	10	10	8	10	10	8	10	10	10	96
Lethbridge	10	10	10	10	10	10	8	10	10	10	98
Maricopa	10	6	9	10	10	10	10	10	9	10	94
Moapa	10	9	8	9	8	9	10	10	5	9	87
San Luis	10	10	8	3	10	9	5	10	3	6	74
Snowflake	10	7	8	5	9	9	8	9	5	6	76
Star Valley	10	6	9	5	9	8	8	9	7	4	75
Taylor	10	8	10	10	10	10	10	10	10	10	98
Union	10	10	9	5	10	10	8	10	8	6	86
Woodruff	7	10	7	4	8	6	4	10	2	2	60
Young	10	10	8	2	8	8	3	8	...	5	62

PASSING EVENTS



Hostilities between Poland and Lithuania were reported from Paris, Feb. 18. Twenty-five were reported killed and two hundred wounded in an encounter near Orano, on the Grodno-Vilna railway.

Cabinet changes were announced, Feb. 27, as follows: Postmaster General Work to succeed Albert Fall as secretary of the interior, and Senator Harry S. New, of Indiana, to become postmaster general.

The Sixty-seventh U. S. Congress adjourned Feb. 4, at noon. The house closed its work with a concert by the marine band and improvised quartets. Uncle "Joe" Cannon, who retires, after forty-six years of service, received a great ovation.

Ralph Guthrie succeeded Noble Warrum, March 8, as postmaster of Salt Lake City. He was born in Leesbury, Ohio, and came to Salt Lake City in 1892. For some time he has been the manager of the Newhouse Investment company.

M. Delcasse died suddenly at Nice, France, Feb. 22. He was one of the most prominent statesmen of France during the past quarter of a century, and is generally considered as the author of the Anglo-French entente. He was born March 1, 1852.

Hon. and Mrs. Joseph A. West, Logan, celebrated their golden wedding, March 4, when they entertained their twenty-four children and families, including many grandchildren, at the Hotel Eccles. Mr. West is a frequent contributor to the *Improvement Era*.

For tomatoes Utah farmers will be paid \$10 per ton during 1923, as announced recently by President W. J. Parker, of the Utah Cannery Association. This is \$1.50 per ton above the price paid last year. The outlook for canners this year is very bright and a banner year is expected.

Funeral services for Mrs. Rhona H. Henrie were held in the Panguitch, Utah, South ward, where she died recently, of ailments incident to old age. She was born May 19, 1832, in Cataaugus county, New York, and came to Nauvoo, Ill., with her parents, in 1841. She went through the experiences of the Saints in the exodus of 1846, and came to Salt Lake Valley in 1847.

A Hindu is not a free white person, in the meaning of the American naturalization law, and can, therefore, not become an American citizen. The U. S. Supreme Court so ruled, Feb. 19, in the case of Bhagat Singh Thind, who had been given naturalization papers in Oregon, against the objection of the federal government.

Funeral services for Elder Kenneth A. Thomas, who died while laboring in Mexico were held in the Thirty-fourth ward, Salt Lake City, Feb. 22. The body arrived Feb. 20, accompanied by President Rey L. Pratt of the Mexican mission. He departed for a mission to Mexico, Jan. 13, 1923, and was taken ill after having been there two weeks. He succumbed to pneumonia.

A human skull of the tertiary period has been found in southern Patagonia, near Paso Ibanez, according to a report by Dr. J. G. Wolf, of La Plata museum, Feb. 27. The fossil was picked up by a white settler. If the find is genuine it is of tremendous importance, but scientists will demand

evidence which it may not be possible to furnish after the relic has been removed by unscientific methods, from the place where found.

Mrs. John A. Logan died in Washington, D. C., Feb. 22, of influenza, 84 years of age. She was the widow of the famous Civil War general. Since her husband's death in 1886 Mrs. Logan had written extensively on Civil War happenings and other historical matters. She was a world-wide traveler and collected a valuable group of war souvenirs and trophies as a memorial to her son, Major John A. Logan, who was killed in battle in the Philippines in 1899.

A calf club will be organized by 160 boys of the Alpine school district. This club will probably be the largest in the state of Utah, according to I. B. Ball, superintendent of the agricultural section of the State Department of Vocational Education. Each boy proposes to raise a pure bred calf. Seventy boys in Logan recently formed a club, and contemplate raising as many pure bred Holstein heifers, seventy head of which were ordered from Wisconsin.

The cost of the war to Great Britain, according to a statement issued by Chancellor of the Exchequer Baldwin, March 10, was 946,023 men killed and 2,121,906 wounded, out of a total of 9,496,370 enrolled in all branches of the military and naval service. From the United Kingdom alone the casualties were 743,702 killed and 1,693,262 wounded. The expenditures during the financial years between April 1, 1914, and March 31, 1919, amounted to \$45,073,000,000.

Adolph A. Ramseyer of Forest Dale, passed away at a hospital in Salt Lake City, Feb. 28, after a brief illness, at the age of 58 years. He has been active in the Church since his youth, and done much work during the past fifteen years as temple recorder. He was a good linguist and a lover of good reading. Few men were better versed in language than he was. He was born in Switzerland, studied medicine in Paris, and joined the Church in his 18th year, coming to Utah in 1886.

Fire destroyed the Armour packing plant, Omaha, Feb. 14, causing a loss of about \$2,000,000. When firemen who responded to the first alarm reached the scene they found all hydrants frozen and the water pressure so poor that they could not throw streams past the sixth story. The alarm was turned in just as the peak of the cold wave hit the city. The firemen became ice-incrusted in a few minutes and many literally froze to the pipes. Dense smoke and falling walls added to the dangers of the firemen.

Mrs. Josephine Beatie Wells died March 2, as a result of recurrent pneumonia. She was the wife of Rulon S. Wells, of the First Council of Seventy, and the daughter of H. S. and Marion F. Beatie, pioneers of 1849. She was married to Rulon S. Wells, Jan. 18, 1883, and was the mother of seven children, six of whom are living now. Funeral services were held in the Eighteenth ward chapel, Sunday, March 4, when consoling and faith-promoting addresses were made to the relatives and sympathetic friends present.

The United States paid Norway \$12,000,000, Feb. 26, awarded by the international arbitration court at the Hague, in settlement of claims growing out of the seizure of Norwegian vessels during the war. In a note to the treasury department, Secretary Hughes explained that the government, by paying, "gives tangible proof of its desire to respect arbitral awards, and it again acknowledges devotion to the principle of arbitral settlements, even in the face of a decision proclaiming certain theories of law which it cannot accept."

Mrs. Julia Felshaw Merrill, died, Feb. 27, at the home of her son, Frank Felshaw Merrill, Salt Lake City, 91 years of age. She was born June 27,

1832, at Spafford, N. Y. Her parents, William Felshaw and Mary Gilbert Felshaw, were among the early converts to join the Church. The family crossed the plains, arriving at Salt Lake in 1852. They moved to Fillmore in 1853 and Mrs. Merrill made her home there until 1901, when she returned to Salt Lake. Mrs. Merrill's father was employed on the Kirtland temple and also on the Nauvoo temple.

N. C. Hanks of Heber City, Utah, whose story, "Up From the Hills," appeared in the *Improvement Era* recently, according to a telegram from Cambridge, Massachusetts, Feb. 24, 1923, had conferred upon him the highest scholarship at the University of Harvard on the week ending February 24. This is an additional honor that has come to one who is handless and totally blind, and who has worked his way up in the wonderful way portrayed in the article referred to. His advancement is exceedingly remarkable and a result of many years of hard labor.

Mrs. Lydia D. Alder died at her home in Salt Lake City, March 1. She was born in Trowbridge, Wiltshire, England, July 2, 1846, and came to this country with her parents in early life. As a young girl she served as a nurse during the Civil War. She was the first president of the National Woman's Suffrage Association in Utah. She visited Palestine and published a volume entitled, "The Holy Land," in 1912 on her observations there. Twelve of her poems appear therein. She was a frequent contributor to local periodicals and many of her poems and writings have appeared in the *Era*.

Twenty-three inmates were burned to death, Feb. 18, in the Manhattan state hospital for insane, New York, in a fire which swept the west wing of the building. Three attendants met the same fate. One of the calmest men in the burning building was a man known as John Doe, a deserter from the American army during the war, and also from the German army which he joined after having left his own comrades, and now insane. He was seen, in the midst of smoke and flames, to guide other inmates to safety, but when it was all over, he did not seem to realize that he had been a hero.

Moving picture taxes collected by the government for the year ending June 30, 1922, amounted to \$73,373,937. On theater and circus admissions the taxes amounted to \$1,850,075. That is to say, the receipts at moving picture shows were almost forty times as much as at theaters and circuses. Considering the difference in prices of admission, it becomes evident that more than a hundred people went to the movies for one who went to a theater or the circus. It is to be observed, however, that the government receipts from picture shows fell off 20 per cent from those of 1921, while theater and circus receipts increased about 9 per cent.

In the Ruhr, about fifteen miles from Essen, two French officers were assassinated. The victims were: Lieutenant Coltins of the Alpine chasseurs, and Francois de Joly, a French technician, in charge of the railway station at Buer. The assassination caused great excitement in the Ruhr, and the French have put into effect a list of reprisals, with the announcement that the measures are temporary, and severe penalties against the municipality are to be instituted. French agents announce that they have discovered the existence of three secret murder societies in the Ruhr district, the object of which is the assassination of French and Belgian officers.

Lieutenant Paul M. Connor, of the Air Service, was killed, March 1, when the Curtis airplane in which he was making a practice flight slipped into a tail spin over Woodward field, Salt Lake City. His neck was broken, as were his legs below the knees, and his head was crushed. The plane fell from an altitude of about 200 feet. Lieutenant Connor was a pupil of the West High school, Salt Lake City. Two years ago he enlisted in the army, and last March he was commissioned a second lieutenant, reserve corps. He had the reputation of being one of the best pilots turned out from

Mather field. Sergeant Donald Templeman, who was in the plane with Connor, was slightly injured and taken to a hospital.

Hovenweep is the name given to the historical ground between Bluff City, Utah, and Dolores, Col., which contains famous Indian ruins and which has been taken over by Secretary Work, it having been set apart, by presidential proclamation, as a national preserve. A custodian is to be appointed, and the area will be protected against marauders. The majority of the structures belong to unique types not found in other national monuments and show the finest prehistoric masonry in the United States, according to Dr. J. Walter Fewkes, chief of the bureau of American ethnology. They are situated about fifty miles west of Mesa Verde national park in Colorado, and, having been constructed by the same race that built that park's famous cliff dwellings, are specially attractive and important.

The Summer Session of the Brigham Young University will begin June 11; registration will begin June 9. According to Dean Hugh M. Woodward there are to be six men and one woman of national repute from outside of Utah connected with the regular faculty. They are Charles A. Elwood, professor of Sociology, University of Missouri; Frederick E. Bolton, Dean of School of Education, University of Washington; Robert R. Leonard, Dean of Education, University of California; Knute K. Rockne, director of Athletics, Notre Dame University, Iowa; Henry C. Cowles, professor of Ecology, University of Chicago; Cyrus D. Mead, assistant professor of Education, University of California; and Mary Shenck Woolman, author and lecturer on Home Economics, Columbia University. For information regarding the summer session write to Dean Hugh M. Woodward, Provo, Utah.

That the United States become a member in the international court of arbitration organized by the League of Nations, was urged by President Harding in a message to the U. S. Senate, Feb. 24, in which he asked that the senate advice and consent to such a step. The same day Ambassador Harvey, in a speech in London, predicted that the United States would soon take an active part in European affairs. The foreign relations committee of the U. S. Senate, however, practically decided to postpone action on the President's message until the meeting of the next congress in December. That, it has been said, would make it probable that the question of membership in the international court would be a political issue in the election 1924, just as the League of Nations was in 1920. Senator King, of Utah, Feb. 27, served notice on the senate that an endeavor would be made to force a vote on the ratification of the proposition.

Edward T. Ashton died Feb. 19, at his home in Salt Lake City, after a brief illness. He was born in Salt Lake City July 14, 1855. He was first counselor in the Salt Lake stake presidency, and was also well known and recognized as a man of sound judgment in business circles. When the construction of the Utah state capitol was decided upon Mr. Ashton organized what is known as the Utah Consolidated Stone company, which furnished all the stone for the exterior of the building. He was a first class workman, and many buildings, especially electric power plants, in Utah were erected under his supervision. For many years he was bishop of the 24th ward. He filled a mission in 1889 to Great Britain, and on his return was ordained bishop by President George Q. Cannon. Funeral services were held in the Assembly hall which was crowded with friends. Fitting tributes were paid to his useful, noble, faithful and industrious life.

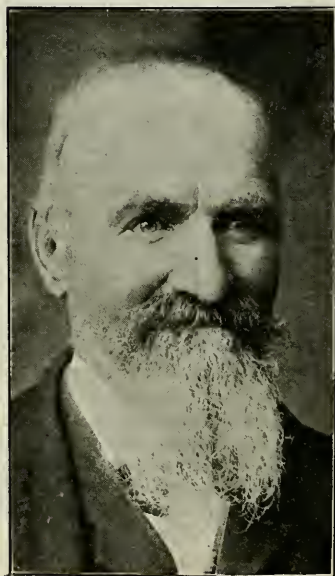
The Boise, Idaho ward has been divided in two wards, First and Second. At the closing session of the quarterly conference, Elder Alfred Hogensen was appointed bishop of the First ward, with Samuel W. Worthington as one counselor. The second was not then named. Elder Joseph G. Salisbury was made bishop of the Second ward, with Wm. Robinson and J. Elmer Harris as counselors.



Bishop Samuel Isom, born at Virgin, Washington county, Utah, April 27, 1869; died at Hurricane, Utah, February 2, 1923. He was a leader in the community and a stalwart citizen in its development. He aided in the building of the Hurricane canal, the LaVerkin bridge and in the establishing of public buildings for the rapidly increasing population of the south. Besides being a home-builder and a cultivator of fields and orchards, he took special pride in domestic animals; and in the home was an ideal husband and father, a forceful public speaker, and an effective and convincing teacher. He filled an honorable mission, and as Bishop of Hurricane since the ward was organized in 1907 won the lasting love of the people.

Dr. Charles L. Olsen died at a hospital in Salt Lake City, March 8, of intestinal trouble. Funeral services were held in the Assembly Hall, March 11, Bishop Arthur Welling presiding. Fitting tributes were paid to his life and character by a number of speakers, including Adam L. Peterson, Ole Gulbranson, Bishop William Burton of Ogden, Bishop C. A. Carlquist of the Fifth ward, and Michael Mauss of Murray. Dr. Olsen was born in Christiania, Norway, June 5, 1856. He was a graduate from the Eclectic Medical College, of Cincinnati, Ohio. For many years he was secretary of the state board of medical examiners, and at the time of his death, was an examiner on the board of registration. His first wife, Antionette Holladay, died in 1897. He later married Pauline Heinz of Cincinnati, Ohio. Dr. Olsen was an active Church worker, having filled two missions, one to Scandinavia, in the early 90's where he labored as a writer for *Skandinaviens Stjerne*; and the other mission to the United States. He was well known to the readers of the *Era* through a number of valuable contributions, and has

contributed freely also to other Church publications. Dr. Olsen was a diligent student of the principles of the gospel, as well as of social problems, and he wielded a facile pen. His body was interred in the Wasatch Lawn Cemetery.



Bishop Albert Douglas Dickson, pioneer of Morgan, and the first bishop of Richville ward in that stake who, acted for 37 years, from 1860, died at his home in Richville, Friday, February 16, 1923. He was born in Porter county, Indiana, January 26, 1840, joined the Church and moved to Nauvoo. In 1852 he came to Utah, settling in Davis county; and in Richville, Morgan county, in 1860. From that time on, he has been prominently identified with all the progressive movements in Morgan county. Funeral services were held in the Morgan stake house, Monday, February 19, and interment was in the Richville cemetery. Among the speakers were President Daniel Heiner, W. H. Rich, Bishop Rose F. W. Clark, all of whom eulogized his character and integrity.

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CONTENTS

Scout Activities	Oscar A. Kirkham	495
The Easter Lily. A Poem.....	Carrie Tanner	496
A Modern Study of the Resurrection.....	Prof. N. L. Nelson	497
Freedom or Bondage? A Story	Joseph H. Dean.....	511
Meditations. A Poem	Ethel R. Lillywhite.....	519
Guide-Stones to Good Citizenship	Prof. William Peterson	520
The Tawny Terror. A Story	Richard Inscore	526
Failure. A Poem	Grace Ingles Frost.....	529
The Spearmint 'Long the Ditch. A Poem.....	H. R. Merrill	530
Doing Common Things in an Uncommon Way—		
XXII-XXIV	Dr. George H. Brimhall.....	531
My Baby. A Poem	O. E. Howell	537
Joseph Quinney, Jr., Prest. Canadian Mission.....		538
Charles S. Hyde, Prest. Netherlands Mission.....		540
The Book of Mormon Plates	J. M. Sjodahl	541
Egyptology and the Book of Mormon—III.....	R. C. W.	546
Stand Together, Mutual Workers. A Poem.....	D. H. Elton	554
Hearts and Hollyhocks—VIII. A Story	Ruth Moench Bell.....	555
An Answer to Prayer—or What?	Hugh J. Cannon	559
Loyal Scouts. A Song.....	Ida H. White	561
Helps in Teacher-Training	L. John Nuttall	562
Editors' Table—Courtesy and Unselfishness		567
"The Trend of the Race"		568
Messages from the Missions		569
Priesthood Quorums' Table		573
Mutual Work		574
Passing Events		582



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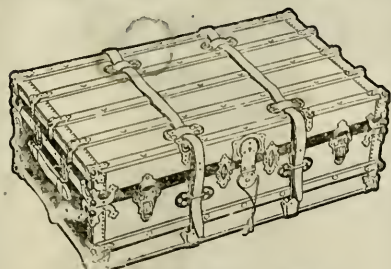
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